

(Asiatic Society Monographs—No. 2.)



## A CATALOGUE

OF

# SOUTH INDIAN SANSKRIT MANUSCRIPTS

(ESPECIALLY THOSE OF THE WHISH COLLECTION)

BELONGING TO THE ROYAL ASIATIC SOCIETY OF  
GREAT BRITAIN AND IRELAND.

COMPILED BY

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WITH AN APPENDIX BY F. W. THOMAS.



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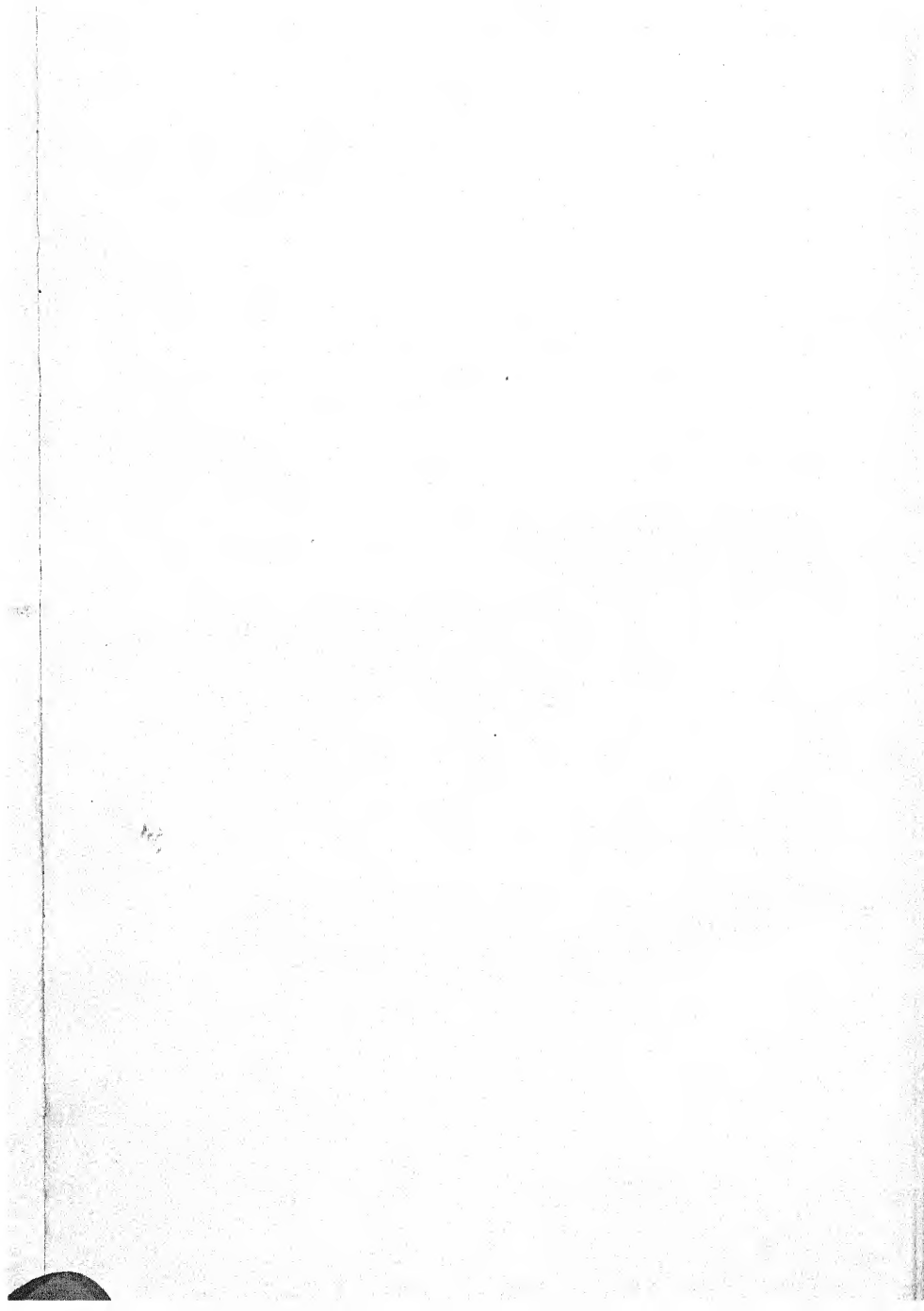


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## PREFACE.



The bulk of the MSS. described in this Catalogue belong to the Whish Collection of the Royal Asiatic Society of Great Britain and Ireland. These MSS. had been acquired by C. M. Whish of the Madras Civil Service, and were presented to the Society by his brother J. L. Whish Esq<sup>r</sup> in July 1836. In most of these MSS. entries with the signature of C. M. Whish are found, and many of them show traces of having been read and studied by a European scholar. The entries are generally dated, the earliest date being 1822<sup>1</sup>, and the latest 1831. Some of the MSS. may have been copied for Mr. Whish at that time. A certain date can be assigned only to those few MSS.<sup>2</sup> which are dated by the Kollam era and were written between A. D. 1787 and 1827. Most of the others, dated by years of the Jupiter cycle, or bearing no dates at all, were probably written about the same time, that is to say, at the end of the 18th or the beginning of the 19th century. Only a few MSS. seem to be a good deal older and may belong to the earlier part of the 17th century. Generally speaking, the MSS. in Malayalam characters are older than those written in Grantha. In some of the Malayalam MSS.,<sup>3</sup> especially in those of apparent greater antiquity, the peculiar paging by Akṣaras is found to which Professor C. Bendall has drawn attention in the JRAS, October 1896, pp. 790 sq. According to this

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<sup>1</sup> In No. 138 (see p. 194) the date 1817 is probably only indistinctly written and meant for 1827.

<sup>2</sup> Nos. 103, 113, 122, 138, 139, 141, 142, 145, 146, 150.

<sup>3</sup> See Nos. 19, 108, 118, 128, 129, 138, 151, 157, 158.

system, the Akṣaras *na*<sup>1</sup>, *nna*, *nya*, *ṣkra*, *jhra*, *hā*, *gra*, *pra*, *dre*, *ma* are used for the numbers 1—10, *tha*, *la*, *pta*, *ba*, *tra*, *trū* or *tru*, *cī*, *ṇa* for 20, 30, 40, 50, 60, 70, 80, 90. For 100 and 200 the signs  and  (= *ṇa* and *ṇṇa*?) are used.<sup>2</sup>

Besides the Whish MSS. there are also a number of other South Indian MSS. (Sansk. Nos. 1—28) described in this Catalogue, about which I could not get any satisfactory information. I found them mixed up with a large number of Tamil MSS. Prof. Rhys Davids tells me that they were always kept together with the Whish MSS., and he is inclined to think that they, too, belong to the same collection though “it is not quite certain that they really formed part of the Whish donation.” They are nearly all written in Grantha, and seem, for the greater part, to have been written at the end of the 18th and the beginning of the 19th century.

But though the MSS. here described are not distinguished by great age, there are many rare and valuable MSS. among them. Perhaps the most important of all are the Mahābhārata MSS. which represent a distinct recension of the great Epic. Some years ago — at the International Congress of Orientalists in Paris, 1897 — I first drew attention to these MSS., and pointing out the great differences between the text offered by these South-Indian MSS. and that of the Calcutta and Bombay editions — the so-called Vulgata —, I showed the insufficiency of the latter, and made an appeal for a critical edition of the Mahābhārata which I declared to be the *sine quā non* of any critical study of the great Epic. This appeal met with much sympathy among Sanskrit scholars, and there is now every reason to hope that such a critical edition will be begun in no distant future. The Whish MSS. of the Mahābhārata to which we thus owe the plan of a

<sup>1</sup> Sometimes the first leaf is marked with ‘*hariḥ śrī*’, and the paging by *na*, *nna*, *nya* etc. begins with the second leaf, e. g. in No. 157.

<sup>2</sup> For other ways of numbering the pages by Akṣaras, see pp. 21, 27, 93, 166, 178, 221.

critical edition of the great epic, will prove invaluable whenever this plan is to be carried out.

Among the Vedic MSS., I may point out a MS. of the *Taittiriya-Āraṇyaka* (No. 178) which should prove useful for a critical edition of that text — a great desideratum, as *Rājendralāla Mitra's* edition is anything but satisfactory.

Several MSS. of our Collection have already been used or are still being used for critical editions, e. g. the MSS. of *Sāyaṇa's R̥gveda-Bhāṣya* (Nos. 1a, 2 and 13), of the *Gṛhyasūtra*, *Mantrapāṭha*, and *Dharmasūtra* of the *Āpastambius* with their Commentaries (Nos. 26, 27, 37), and of *Sāyaṇa's Commentary on the Mantrabrāhmaṇa* (No. 86).<sup>1</sup>

How valuable the MS. Collections of the Royal Asiatic Society were, has already been known since 1890, when a rough list of the titles of the Sanskrit MSS. in the Todd and Whish Collections of the Society was published (*JRAS*, N. S., Vol. XXII, pp. 801—813). It was intended then already to publish a proper catalogue as soon as the funds of the Society would permit. But it was considered probable that so long a period would necessarily elapse before this could be done, that it was advisable at once to publish such a rough list, however incomplete and incorrect. And it will, indeed, be now seen that the Whish Collection, at any rate, contains many more numbers and above all many more works and fragments of works than those mentioned in the rough list.<sup>2</sup>

The forecast of delay was also fully justified by the event. The rough list appeared in 1890. We are now in 1902. But when, in May 1894, the preparation of this catalogue

<sup>1</sup> A MS. 'Whish No. 66' mentioned by Prof. Kern as having been used for his edition of the *Āryabhaṭīya* (Leiden 1874) has not been found among the MSS. which I have catalogued.

<sup>2</sup> For a complete list of all the numbers of the Whish Collection including also those which contain vernacular (chiefly Malayalam) texts and have therefore not been described in this Catalogue, see below pp. XII—XV.

was entrusted to me by the Council of the Society the funds available were not sufficient to enable me to give my whole time to the work. I have been working at it, while I was living at Oxford, for several years, but the work had often to be interrupted on account of more pressing professional work. In 1898 I left England, and some of the MSS. had to be sent over to Prague, so that the progress of the work became still slower. Finally, to avoid further delays, Mr. Thomas kindly undertook to describe the MSS. which I had not yet seen, and their descriptions will be found in the Appendix as Nos. 191-215.

A Catalogue of Sanskrit MSS. is of not much use, unless extracts from the works they contain are given. For in most cases the mere title of a Sanskrit work tells us nothing about its character or contents. And even in the case of well-known texts, a few short extracts (at least the beginning and the end) seem to me necessary, in order to give some idea of the correctness and value of a MS. With this end in view I have given extracts, however short, from nearly every MS., and I have made a point of copying these extracts as accurately as possible from the MSS. A compiler of a catalogue is not an editor, and I did not think it the duty of the compiler to correct his quotations. Wherever corrections suggested themselves to me, I have given them in parenthesis or banished them to footnotes.<sup>1</sup> The peculiar orthography of South Indian MSS. has also been retained throughout. Thus, as regards the nasals, I have written with the MSS. *annan tu*, *sarasvatīn devīm* etc. (and not *annam tu*, *sarasvatīm deo*), and as regards the Sandhi before sibilants I have followed the MSS. in omitting the Visarga before a sibilant with following consonant (*puna śrutih*, *°vimpśa strījātakam* etc.). I have also written with the MSS. *talpara*, *ulpanna* etc., and even *atpa* for *alpa*, also *tatbuddhis*, *pātma* etc. for

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<sup>1</sup> Words or Akṣaras added by conjecture, have been put in parenthesis ( ), while square brackets [ ] have been used to mark words and syllables as to be omitted.

tadbu°, pādma etc., śṛṇu for śṛṇu, and cerebral l between two vowels, e. g. Kālidāsa, maṅgala, etc. Only in the Index I have used the ordinary orthography.

In preparing a catalogue of South Indian MSS. one has to encounter far greater difficulties than in having to deal with Nāgarī MSS. The reading of palm leaves is always very trying to the eyes, and the Malayalam characters are particularly difficult to read, and often very indistinct. Moreover the leaves are frequently mutilated or rubbed off, especially at the beginning and at the end, and — what is the worst — one MS. generally contains fragments of several different works, without beginning and end.

In overcoming these difficulties, I had, as every compiler of a Sanskrit catalogue now has, the help of Professor AUFRECHT's monumental work, the *Catalogus Catalogorum*. But I had also the good fortune of Prof. AUFRECHT's more immediate help, for he was kind enough to take the trouble of reading the proofs, and I owe to him many most valuable suggestions and corrections, and in more than one case he has helped me to identify some short and very puzzling fragment. I am fulfilling a pleasant duty in expressing to him my sincerest thanks for all the trouble he has taken in making this Catalogue more useful than it would have been without his generous help. My thanks are due, also, to Professor LUDWIG who kindly read a revise, and has suggested to me some valuable emendations in the extracts. Finally I have to thank Professor RHYS DAVIDS to whom the initiation of this undertaking is due, for the kindly interest he has throughout taken in the work.

Prague, August 1902.

M. WINTERNITZ.

# SYNOPTICAL LIST OF THE NUMBERS OF THE MSS. AND THE CATALOGUE NUMBERS.

Whish No.	Cat.-No.	Whish No.	Cat.-No.
	1— 1	27—28	
" "	2— 2	" "	28—29
" "	3— 3	" "	29—30
" "	4— 4	" "	30—31
" "	5— 5	" "	31—32
" "	6— 6	" "	32—33
" "	7— 7	" "	33—34
" "	8— 8	" "	34—35
" "	9— 9	" "	35—36
" "	10—10	" "	36 A } —37
" "	11—11	" "	36 B }
" "	12(1)} —12	" "	37—38
" "	12(2)}	" "	38—39
" "	13—13	" "	39—40
" "	13a—14	" "	40—41
" "	14—15	" "	41—42
" "	15—16	" "	42—43
" "	16—17	" "	43—44
" "	17—18	" "	44—191
" "	18—19	" "	45—45
" "	19—20	" "	46—46
" "	20—21	" "	47—192
" "	21—22	" "	48—47
" "	22—23	" "	49—48
" "	23—24	" "	50—49
" "	24—25	" "	51—50
" "	25—26	" "	52—51
" "	26—27	" "	53—52

	Cat.-No.
Whish No.	54—53
" "	55—54
" "	56—55
" "	57—56
" "	58(1)} —57
" "	58(2)}
" "	59—58
" "	60—59
" "	61—60
" "	62—61
" "	63—62
" "	64—63
" "	65—64
" "	66—65
" "	67—66
" "	68—67
" "	69 A—68
" "	69 B—69
" "	70—70
" "	71—71
" "	72—72
" "	73—73
" "	74—74
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" "	81—81
" "	82—82
" "	83—83
" "	84 A—84
" "	84 B—85
" "	85—86
" "	86—87
" "	87—88

	Cat.-No.
Whish No.	88— 89
" "	89— 90
" "	90— 91
" "	91— 92
" "	92— 93
" "	93— 94
" "	94— 95
" "	95— 96
" "	96— 97
" "	97— 98
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" "	99—100
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" "	103—104
" "	104—105
" "	105—106
" "	106—107
" "	107—108
" "	108—109
" "	109—110
" "	110 A—111
" "	110 B—112
" "	111—113
" "	112 A—114
" "	112 B—115
" "	113—116
" "	114—117
" "	115—118
" "	116—119
" "	117—120
" "	118—121
" "	119—122
" "	120 not Sanskrit
" "	121—123
" "	122—124

Cat.-No.		Whish No. 123—125
"	"	124 not Sanskrit
"	"	125 A—126
"	"	125 B not Sanskrit
"	"	126—127
"	"	127—128
"	"	128—129
"	"	129—130
"	"	130—131
"	"	131 not Sanskrit
"	"	132—132
"	"	133—133
"	"	134—134
"	"	135 not Sanskrit
"	"	136—135
"	"	137—136
"	"	138 not Sanskrit
"	"	139—137
"	"	140—138
"	"	141—139
"	"	142—140
"	"	143—141
"	"	144—142
"	"	145—143
"	"	146—144
"	"	147—145
"	"	148—146
"	"	149—147
"	"	150—148
"	"	151—149
"	"	152—150
"	"	153 not Sanskrit
"	"	154—151
"	"	155—152
"	"	156 not Sanskrit
"	"	157 " "
"	"	158—153

Cat.-No.		Whish No. 159—154
"	"	160—155
"	"	161 not Sanskrit
"	"	162—156
"	"	163—157
"	"	164—158
"	"	165—159
"	"	166 not Sanskrit
"	"	167—193
"	"	168 not Sanskrit
"	"	169—160
"	"	170 not Sanskrit
"	"	171—161
"	"	172—162
"	"	173 not Sanskrit
"	"	174—163
"	"	175—164
"	"	176—165
"	"	177—166
"	"	178—167
"	"	179—168
"	"	180—211
"	"	181—169
"	"	182—170
"	"	183—171
"	"	184—172
"	"	185 not Sanskrit
"	"	186—207
"	"	187 A—195
"	"	187 B—203
"	"	188—173
"	"	189—174
"	"	190—175
"	"	191—176
"	"	192—177
"	"	193—178
"	"	194—179

	Cat.-No.
Whish No.	195—180
Sansk. No.	1—181
" "	2—182
" "	3—183
" "	4—184
" "	5—185
" "	6—186
" "	7—187
" "	8—188
" "	9—189
" "	10—190
" "	11—194
" "	12—196
" "	13—197
" "	14—198

	Cat.-No.
Sansk. No.	15—199
" "	16—200
" "	17—201
" "	18—202
" "	19—204
" "	20—205
" "	21—206
" "	22—208
" "	23—209
" "	24—210
" "	25—212
" "	26—213
" "	27—214
" "	28—215



## LIST OF ABBREVIATIONS.

- Aufrecht CC* = Catalogus Catalogorum, by Th. Aufrecht. Leipzig 1891. Part II, Leipzig 1896.
- Aufrecht-Oxford* = Catalogi Codicum Manuscriptorum Bibliothecae Bodleianae Pars Septima, Codices Sanscriticos completens. Confecit Th. Aufrecht. Oxonii 1864.
- Burnell I. O.* = Catalogue of a Collection of Sanskrit Manuscripts. By A. C. Burnell. Part I Vedic Manuscripts. London 1869.
- Burnell, Tanjore* = Classified Index to the Sanskrit MSS. in the Palace at Tanjore. Prepared for the Madras Government by A. C. Burnell. London 1880.
- Hall* = A Contribution towards an Index to the Bibliography of the Indian Philosophical Systems. By Fitzedward Hall. Calcutta 1859.
- Hultzsch* = Reports on Sanskrit MSS. in Southern India, by Dr. Eugen Hultzsch, Nos. 1 & 2. Madras 1895, 1896.
- Ind. Off.* = Catalogue of the Sanskrit Manuscripts in the Library of the India Office. By Julius Eggeling. London 1887 sqq. Part IV, by Ernst Windisch and Julius Eggeling.
- Mitra-Bikaner* = A Catalogue of Sanskrit Manuscripts in the Library of His Highness the Mahārājā of Bikāner. Compiled by Rājendralāla Mitra. Calcutta 1880.
- Mitra, Notices* = Notices of Sanskrit Manuscripts, by Rājendralāla Mitra. Calcutta 1892 sqq.
- Peterson, Reports II, IV* = A Second Report of Operations in Search of Sanskrit MSS. in the Bombay Circle April 1883—March 1884. By Prof. Peter Peterson. Extra Number of the Journal of the Bombay Branch of the Royal Asiatic Society, 1884. A Fourth Report etc. . . . April 1886—March 1892 . . . Extra Number of the Journal of the Bombay Branch of the Royal Asiatic Society, 1894.
- Stein-Jammu* = Catalogue of the Sanskrit Manuscripts in the Raghunatha Temple Library of His Highness the Maharaja of Jammu and Kashmir. Prepared by M. A. Stein. Bombay 1894.
- Weber-Berlin* = Die Handschriften-Verzeichnisse der königlichen Bibliothek zu Berlin. Bd. II, Bd. V, 1, 2: Verzeichnis der Sanskrit-Handschriften von Albrecht Weber. Berlin 1853, 1886, 1892.
- Wilson-Mackenzie* = Mackenzie Collection. Descriptive Catalogue of the Oriental Manuscripts . . . of the South of India; collected by the late Lieut.-Col. Colin Mackenzie. By H. H. Wilson. Calcutta 1828.

# 1.

## WHISH No. 1.

*Size:* 16 $\frac{3}{4}$  × 2 in., 192 leaves, about 9 lines on a page.

*Material:* Palm leaves.

*Date of MS.:* 18<sup>th</sup> or 19<sup>th</sup> cent.?<sup>\*</sup>

*Character:* Leaves 1 to 73 in Grantha, 74 to the end in Malayalam.

(a)

*Rgveda-Bhāṣya*, by *Sāyaṇācārya*, the first three Adhyāyas of the second Aṣṭaka, i. e. Sāyaṇa's Commentary on Ṛgveda-Saṃhitā I, 122 to I, 165. Ff. 1 to 152 b.

This is the MS. G used for Prof. Max Müller's second edition of the Ṛgveda with Sāyaṇa's Commentary. See Rig-Veda-Saṃhitā, ed. by F. Max Müller, 2<sup>nd</sup> ed., vol. I, pp. liv, lvi, lvii *seqq.*

(b)

*Sāyaṇācārya's Commentary* on the first Āraṇyaka of the *Aitareya-Āraṇyaka* (= Ait. Ār. I, 1—5). Ff. 152 b to 192. Very incorrect.

It ends:—iti śrīmad-rājadhīrājarāja-parameśvara-vaidekamārggapravarttaka - śrīvira - Bukkabhūpāla[bhūpāla]sām-rājya - dhurandhare(read °ra)sya Sāyaṇāmātyasya kṛtau vedārtthaprakāṣe prathamāraṇyakam samāptam || om || iti Mādhaviye vedārtthaprakāṣe aitarekāṇyaka(read aitareyā-ranyaka)kāṇḍe prathamāraṇyake pañcamoddyāyas samāptam (read °ah) || śrīkṛṣṇāya nama(h) hariḥ || om ||

<sup>\*</sup> See Preface.

2.

WHISH No. 2.

*Size:*  $16\frac{1}{4} \times 2$  in., 170 leaves, 9 or 10 lines on a page.

*Material:* Palm leaves.

*Date of MS.:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Malayalam.

*Rgveda-Bhāṣya*, by *Sāyaṇācārya*, from the 23<sup>rd</sup> Varga of the 5<sup>th</sup> Adhyāya of the 1<sup>st</sup> Aṣṭaka, to the end of the 1<sup>st</sup> Aṣṭaka, i. e. Sāyaṇa's Commentary on *Rgveda-Saṃhitā* I, 75 to I, 121.

This is the MS. T used for Prof. Max Müller's second edition of the *Rgveda* with Sāyaṇa's Commentary, see vol. I, pp. liv, lvi, lvii *seqq.*

It begins:—*atra prathamām juṣasva saprathastamam, etc.*

3.

WHISH No. 3.

*Size:*  $10\frac{3}{4} \times 1\frac{5}{8}$  in., 75 leaves, 8 lines on a page.

*Material:* Palm leaves.

*Date of MS.:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

The *Brahmagītā* from the *Yajñavalkyaśrautaśrauta* in the *Sūtasamhitā* of the *Skanda-Purāṇa*.

It begins:—*ṛṣaya ūcuḥ | bhavatā sarvam ākhyātam saṃkṣepād vistarād api | idānim śrotum icchāmo brahmagītām anuttamām | etc.*

It ends:—*iti omityādimahāpurāṇe śrī-skānde mahāpurāṇe sūtasamhitāyām yajñavalkyaśrautaśrauta uparibhāge brahmagītāsūpaniṣatsu dvādaśodhyāyaḥ || śrīśivāya namaḥ || śubham astu ||*

4.

WHISH No. 4.

*Size:*  $10\frac{3}{4} \times 1\frac{5}{8}$  in., 170 leaves, 8 lines on a page.

*Material:* Palm leaves.

*Date of MS.:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

A Commentary on the *Brahmagītā* (see No. 3), by *Mādhavācārya*.

It begins:—vande sindhuravaktran taṃ bandhun dinasya santatam | pratyūhavyūhaśamanam upāsyam sarvadevataiḥ || evam upaniṣadekasamadhigamyasya brahmātmaikatvavijñānasya nīśreyasasāadhanātvaṃ uktan tac ca sarvaśākhāsammatam iti darśayitum aitare(ya)kātāittirīyakādi - samastopaniṣadartthasya sākalyena pratipādikām brahmagītām vaktum munīnām praśnam avatārayati bhavakāratithim iti atha tāṃ vaktum purāvṛttam udāharati pureti sarvajñas sarvavid iti sāmānyatas sarvañ jñātīti sarvajñaḥ, etc.

It ends:—iti śrīmat-tryambakapādājya-sevāparāyaṇenaiva Mādhavācāryeṇa viracitāyaṃ (read 'tāyāṃ) sūtasamhitāyāṃ yajñavaibhavakhaṇḍasyoparibhāge brahmagītāyāṃ dvādaśoddyāyaḥ || śivāya namaḥ śubham astu hariḥ om ||

### 5.

#### WHISH No. 5.

Size:  $9\frac{1}{2} \times 1\frac{3}{4}$  in., 117 + 41 leaves, 8 lines on a page.

Material: Palm leaves.

Date of MS.: 18<sup>th</sup> or 19<sup>th</sup> cent.?

Character: Grantha.

#### (a)

The *Prāyaścittasubodhinī*, a work on expiatory rites (Śrauta ritual), by *Śrīnivāsamakhin* of the village of Arhagola. Ff. 117.

It begins:—arhagolagrāmanivāsi Śrīnivāsamakhī sudhīḥ | bālān uddīśya tanute prāyaścittasubodhinim || tatrādāv anuddharaṇapraīyaścittam ucyā[n]te, etc.

It ends:—prāyaścittasubodhanī (sic) samāptā || hariḥ om || śrīgurucaraṇāravindābhyān namo namaḥ || yādṛśaṃ pustakan dṛṣṭvā tādṛśaṃ likhitam mayā | abaddham vā subaddham vā mama doṣo na vidyate || asmat-gurucaraṇāravindābhyān namaḥ ||

(b)

The *Kaulādarśatantra* (a work on Tantra), by *Viśvānandanātha*. Ff. 1—19.

It begins:—*natvā śrīgurupādukāṇ ca vaṭukam vāṇī ca vighneśvaram kameśan tripurām parām bhagavatīn devīm sukaśyāmaḷam | vaksye kaulikadhūrtaḍāmbhikaśaṭhādinām kulajñāninām ācārasya ca lakṣaṇāni vilasatsatkālīkānām kramāt || kaulāgamatantrārthān samgrhya śrīkulārnavārthhāmś ca | kaulādarśam kurute Viśvānando hitāya kaulavidām ||*

It ends:—*iti śrī-Viśvānandanātha-viracita-kaulādarśatantram sampūrṇam || śrīgurubhyo namaḥ ||*

(c)

The leaves 20 to 41 contain two other Tantric treatises, *viz.*

(1) The *Śrīcakrapraṭiṣṭhāvidhiḥ*. It begins (f. 20):—*śrīcakroddhāraḥ | tatra vedikāyām gomayopalitāyām paścimataḥ svasthānam parityajya etc.* It ends on f. 28:—*iti śrīcakrapraṭiṣṭhāvidhiḥ ||* Quotations occur from *Tantrarāja*, *Ratnasāgara*, *Kulamūlavatāra*.

(2) The *Śrīvidyākhyamūlavidyābhedāḥ*, or *Tripurābhedāḥ*. Ff. 28 to 41.

This treatise begins:—*atha śrīvidyākhyamūlavidyābhedā nirūpyante | tatra śrījñānārṇave || etc.* The *Śrīrudrayāmaḷa* is quoted on fol. 34b. *Śaṅkarācārya* and *Ānandagiri* are mentioned fol. 36b.

Fol. 36b—37a:—*ity evam śrīmūlavidyāyā ekapañcāśatbhedāḥ | śrīmadārāddhyacarānaprasādapṛāptāḥ pradarśitāḥ | atha yady apy āsām vidyānām na cāmītradūṣaṇam iti vacanāt siddhasāddhyādivicāro na karttavyaḥ || atha prasiddhaśrīvidyā - pañcadaśākṣarīmantraprasaṃgāt upāsakābhedena dvādaśavidhaśrīvidyāmantrās ca śāstrāntarokta-prakāreṇa likhyante |* Then follow 12 Mantras.

The MS. ends:—iti durvāsārādhitā vidyā | pañcadaśa-  
kṣarī | iti tripurābhedāḥ kathitāḥ || śrīmahātripurasundaryyai  
namaḥ ||

6.

WHISH No. 6.

Size:  $10\frac{1}{8} \times 1\frac{1}{2}$  in., 26 + 89 leaves, from 7 to 9 lines on a page.

Material: Palm leaves.

Date: 18<sup>th</sup> or 19<sup>th</sup> cent.?

Character: Grantha.

(a)

The *Śaktisūtra* together with its *Bhāṣya*, 20 Sūtras  
together with their Commentary.

The Sūtra begins:—om atha śaktisūtrāṇi | citisvatantrā  
viśvasiddhihetuḥ | svecchayā svabhittau viśvam unmiḥlayati |  
*etc.* It ends on p. 2:—om śaktisūtram sampūrṇam | śrīmat-  
gurubhyo namaḥ |

Then the Commentary begins:—śaktisūtrabhāṣyam |  
om | citisvatantrā viśvasiddhihetuḥ viśvasiddhau hetuḥ | vi-  
śvasiddhihetukā ca iti sarvakāraṇatvam sarvaśaktitvam  
mahāphalatvam sukhopāyaprāpyatvaṁ ca svātmadevatāyā  
vivakṣitam | citir ity ekavacanena bheda-vāstavatvam svatan-  
treti niramkuśaiśvaryāṁ ca sūcitam | *etc.* It ends on  
page 12:—pūrve bhūtabaliṁ dadyāt kṣetrapālan tu da-  
kṣiṇe | rājarājeśvaram maddhye gaṇapati īśānnye | āgneyaga-  
napatim āgneyam kurukulyāṁ | vāyavye | vārāhīm īśā-  
nnye | (*sic*)

(b)

*Ātharvanaprokta - devīrahasya - svarūpakramopāsanāyāḥ*  
*jaganmātrbhaktiyāikavedyāḥ prayogaḥ*\* by *Jagannāthasūri*  
(215 ślokas). Ff. 13—26.

It begins:—vimarśapadavācyaṁ apy avimarśapadan

\* Mr. Whish describes this as the Bhāvanopaniṣad. See below  
śloka 2.

namaḥ | japākusumaṣoṇām apy ajapākṛtim ambikām || 1 ||  
bhāvanopanīṣadartthagarbhitāḥ krikānīrammitabhāskarāḥ  
padyabandhava...<sup>1</sup> tu tā Jagannāthasūrinivahavaktisukṛ-  
divan || 2 || kṛtānhikaś śucau deśe sukhāsīnas samāhitaḥ |  
prāṇān āyamyā mūlena r̥syādīn nyāsam ācaret || 3 ||

It ends:—prāṇān āyamyā tato nyāsam kṛtvā gurun  
namac chāmbhum | iti śrīmad-atharvaṇaprokta-devīrahasya-  
svarūpakramopāsanāyāḥ jaganmātribhaktayaikavedyaḥ pra-  
yogo Jagannāthasūri-praṇītas samāptaḥ || hariḥ om || śrī-  
devyai namaḥ || śubham astu ||

(c)

The *Cidvallī*, by *Naṭanānanda*, a pupil of *Nāthānanda*.  
This is a Commentary on *Puṇyānanda's Kāmakaḷā*, or  
*Kāmakaḷāvīlāsa*. The latter has been printed by Prof.  
Bhandarkar in his *Report on the search for Sanskrit MSS.*  
*in the Bombay Presidency during the year 1883—84*  
(Bombay 1887), p. 376 seq.

It begins:—vande tan mithunadvandvam ādimānandacit-  
ghanam<sup>2</sup> | anuttara<sup>3</sup>paraṁ jyotir iti yat<sup>4</sup> bhāvayate budhaiḥ |  
śrimate Naṭanānandayogine paramātmāne | raktaśuklapra-  
bhāmiśratejase gurave namaḥ | praṇamata Nāthānandam  
parayā bhaktyā cidaikyabodhānandam | upanīṣadartthani-  
gūḍham sakalajanānandabhadrapīṭhārūḍham<sup>5</sup> | namaś śivāya  
nāthāya cidrūpānandarūpiṇe | śrīmatā pāṭalāpāṅga<sup>6</sup>paṭitā-  
tampkaśampkave | Puṇyānandamunīndrāt kāmakaḷā nāma  
viśrutā jātā | āryyā kācid amuṣyā Naṭanānandāḥ karoti  
savyākhyām ||

Fol. 37a: Puṇyānandamukhendora uditām ānandadāyiniṁ

<sup>1</sup> Here is a blank space for two akṣaras(—). I cannot make any sense of the two first stanzas. The MS. is beautifully written, and there can be hardly any doubt about the readings.

<sup>2</sup> mithunam divyam ādyam ānanda°, Bhandarkar's MS.

<sup>3</sup> ram, Bhand.

<sup>4</sup> tat, Bhand.

<sup>5</sup> °pīṭhānurūḍham, Bhand.

<sup>6</sup> śrimate cañcalāpāṅga°, Bhand.

etām | kāmakalām aham anīsam mūrddhnā vācā vahāmi  
cittena | iti kāmakalāvyaḥyā Nāṭanānandena deśikapṛītyai |  
racitā rasikajanā[nā]nām pumsām ālokanāya cidvallī | Nāthā-  
nandagurūnām śīṣyās tatvārthacintakās santi | teṣām anya-  
tamoyaṃ tīkām enām cakāra tatpṛītyai | asyaḥ kāmakalāyāḥ  
vyāḥyā pūrvair udāhṛtānekā | etc.

It ends:—kāmakalāsvarūpaṃ paripūrṇaṃ | prapañcitam  
iti | śivam || iti śrī-Nāṭanānanda-kāṭhitā cidvallī samāptā |  
hariḥ om || śrīgurubhyo namaḥ śrīsūryyanārāyaṇāyāsmat-  
svāmin[h]e namaḥ | devyai namaḥ ||

## 7.

### WHISH No. 7.

*Size:* 14×2 in., 158 leaves, from 11 to 13 lines on a page.

*Material:* Palm leaves.

*Date of MS.:* 18<sup>th</sup> or 19<sup>th</sup> cent.

*Character:* Grantha.

The *Hālāsyamāhātmya* from the *Agastyasamhitā* of the  
*Skanda-Purāṇa*, in 71 chapters. See Mitra, Notices, vol. vii,  
p. 27 seqq., No. 2264.

It begins:—avighnam astu | śuklāmbaradharam viṣṇuṃ  
śaśivarnaṃ caturbhujam | prasannavadanan dhyāyet sarva-  
vighnopaśāntaye | namas sundaranāthāya tasmai hālāsyā-  
vāsine | catuṣṣaṣṭividhā līlā yena pratyakṣitāḥ kṣitau | śrīmat-  
sundaranāthasya devīm śapharalocanām | kalaye hrdaye  
nityam kadambavanavāsiniṃ | etc. ... vakṣye purāṇaṃ  
puṇyam śrīmaddhālāsyasañjñitam | śravanāt sarvapāpa-  
ghnam vedānteṣu prakāśitam || ... deśakālavidhānājnā Vasi-  
sthādya muniśvarāḥ | Vasiṣṭho Vāmadevaś ca Gautamo  
Varuṇo Bhṛguḥ | Bodhāyanah Kāśyapaś ca Yājñavalkyaḥ  
Parāśaraḥ | Bharadvājomgirā Atriḥ Kutsaś Śaktiś Śuko  
mahān | Vedavyāsaḥ Kaholaś ca Vālmikiḥ Kumbhasam-  
bhavaḥ | Sanatkumāras Sanakas Sanātanasanandanau |  
Pulastyaḥ Pulando Gargo Viśvāmitraś ca Nāradaṃ (sic) |  
ity ādyā munayas sarve jñānino brahmavittamāḥ | snātvā  
sarveṣu tirttheṣu jñānavāpyādikeṣu ca | jñātvā vināyakan  
sarvān etc.

An abstract of the Contents of the work is given on f. 11 seqq.

It ends:—sarvas tarati durgāni sarvo bhadrāni paśyati |  
sauras satgatim āpnoti sarvasya bhavitā sukhaṃ || iti  
śrī-mātiskānde mahāpurāṇe agastyasamhitāyām śrī-hālāsya-  
mūlīmīye kadambavanapraveśo nāma ekasaptatimoddhya-  
yaḥ | śivāya namaḥ || hariḥ om, etc.

8.

WHISH No. 8.

Size: 13 × 1½ in., 60 + 25 leaves, 9 lines on a page.

Material: Palm leaves.

Date of MS.: 18<sup>th</sup> or 19<sup>th</sup> cent.?

Character: Grantha.

(a)

The *Haritattvamuktāvalī*, a Commentary on Śaṅkara's  
*Haristuti* (or *Harim-īde-stotra*), by *Svayamprakāśa Yati*,  
a pupil of *Kaivalyānanda Yogindra*. Ff. 60. See Hall,  
p. 111 seq.; Mitra, Notices, Nos. 1297, 1489.

It begins:—Śaṅkaram Śaṅkarācāryyam Keśavam Bāda-  
rīśam | sūtrabhāṣyakṛtau vande bhagavantau punaḥ-  
punaḥ | satyajñānānandātmakam advitīyam brahmaiva śu-  
dhosatvapradhānamāyopādhikam sadīśvarābhāvam malina-  
satvapradhānāvidyopādhikam sajjīvabhāvaṁ ca jagan māyā-  
bhāṣaena jīveṣau karoti, etc.

It ends:—iti śrīmat-paramahansa-parivrājakācāryyaśrī-  
Kaivalyānanda-yogindra-pādakamalabhrṅgāyamaṇa-Sva-  
yamprakāśakhyā-yativiracitā śrī-Śaṅkara-bhagavat-pāda-  
haristutivākhyā haritattvamuktāvalīsamākhyā samāptā ||  
Śrīlakṣmīnāmūrttaye namaḥ || śubham astu ||

(b)

The *Rasābhivyañjikā*, a Commentary on *Lakṣmīdhara's*  
*Advaitamakaranda*, by *Svayamprakāśa Yati*, a pupil of  
*Kaivalyānanda Yogindra*, ff. 25. See Hall, p. 102; Mitra,  
Notices, No. 689.

It begins:—nityan nirantarānandacitghnaṃ brahma  
nirbhayaṃ | śrutyā tarkānubhūtibhyāṃ ahaṃ asmy advayaṃ  
sadā | *etc.* . . . sphuṭaṃ vedāntapratipādyāṃ saḥcīdānanda-  
lakṣaṇaṃ sarvajñaṃ sarvopādānaṃ nityaṃ sarvagaṃ adva-  
yaṃ dehendriyaprāṇamanobuddhyahamkārasākṣipratyaga-  
bhinnatayā tarkais sambhāvayitum kiñcit prakaraṇaṃ  
advaitamakarandākhyam ārabhamāṇaḥ cikṛṣitasya gra-  
nthyāvighnaparisaṃāptaye sveṣṭadevatāprāṇamarūpaṃ  
maṃgaḷaṃ svayaṃ anuṣṭhāya śiṣyaśikṣāyai granthato nibad-  
dhnāti | kaṭākṣakiraṇācāntanāmanamohābhaḥ namaḥ | *etc.*

Beginning of the last (29<sup>th</sup>) chapter, fol. 24 b:—Lakṣmī-  
dhara iti granthakarttur nāma sa cāsau kaviḥ, *etc.* Further  
on: advaitamakarandasya rasābhivyañjakā kṛtā | Svayaṃ-  
prakāśa-yatina (read<sup>o</sup>nā) puruṣottamaśāsanāt | *etc.*

It ends:—iti śrīmat-paramahansa-parivrajakācāryya-  
Kaivalyānanda-Yogindra-pāda-kamala-bhṛṅgāyamaṇa-Sva-  
yamprakāśākhyā-viracitā (ra)sābhivyañjikākhyā advaitama-  
karandavyākhyā samāptā || śrīmahātripurasūnda-ryyai namaḥ ||

## 9.

WHISH No. 9.

Size:  $12\frac{1}{2} \times 1\frac{5}{8}$  in., 88 + 12 + 24 + 26 leaves, 8 lines on a page.

Material: Palm leaves.

Date of MS.: 18<sup>th</sup> or 19<sup>th</sup> cent.?

Character: Grantha.

(a)

Described by Mr. Whish as 'The *Bhāgavata Sūram*'.  
Incomplete. Ff. 88.

It begins;—yad advayaṃ parānandaṃ satyañānādilakṣa-  
ṇaṃ | niṣkaḷaṇ niṣkriyaṃ śāntaṃ brahma tat samupā-  
smahe | namaḥ kṛṣṇāya gurave buddhitadvṛttisākṣiṇe | sacci-  
dānandarūpāya parasmai brahmaṇe muhuḥ | virājate trayi  
yena bhānuneva jagattrayi | prakāśitārtha(n) taṃ vande Vi-  
dyāranya-muniśvaraṃ | ekādaśe prakaraṇasaṃgrahas tu pu-  
rākṛtaḥ | idāṃ punar atraiva kriyate śloka-saṃgrahaḥ |  
skandha ekādaśe ślokā grhyante sāravattarāḥ | viduṣāṃ

cittaviśrāntyai tadartthopi ca varṇyate | atratyāśloka ekaika uparatyupapādane | alan tathāpi grhyante katicitsārabhājibhiḥ | etc.

It ends:—viduṣaḥ punaḥ-punaḥ kṛtaśravaṇamananābhyāṃ samutpannānityanirantaraddhyānayogābhyāṃ nirargalāya mānā brahmātmavagāhīni akhaṇḍākāravṛttir eva vidyā sā svayam avidyatām tat kāryyaṃ ca nirddhūya paścād upaśāmyatīti sa dr̥ṣṭāntam upapādayati ||

(b)

The *Bhāgavata-Purāṇa* with Commentary, from Adhyāya VI, 36 to the end of Adhyāya 7, of the 12<sup>th</sup> Skandha. Ff. 12. 'The whole contains an account of the extent of the Vedas', Mr. Whish.

It begins:—Śaunakaḥ | Pailādibhir Vyāsaśiṣyair vedā-cāryyair mmahātmabhiḥ | vedā vai kathitā vyastā etat saumyābhidhehi naḥ | etc.

It ends:—iti śrī-bhāgavate mahāpurāṇe sahyākhyāne dvādaśe skandhe saptamoddyāyaḥ || śrīkṛṣṇāya parama-gurave namo namaḥ ||

(c)

The *Sūtagitā* of the second part (? uparibhāge) of the *Yajñavaibhava-khaṇḍa* of the *Sūtasamhitā* of the *Skanda-Purāṇa*. Ff. 24.

It begins:—aiśvaram rūpam ānandam anantam satyacit-ghanam | ātmatvenaiva paśyantān nistaramgasamudra-vat || etc.

It ends:—iti śrī-skānde purāṇe sūtasamhitāyāṃ yajña-vaibhava-khaṇḍe uparibhāge sūtagitāsūpaniṣatsu aṣṭamo-dhyāyaḥ || śrīśivāya parabrahmaṇe namaḥ || sūtagitā sa-māptā.

(d)

The *Sūtagitā-Tātparyadīpikā*, a Commentary on the preceding work, by *Mādhavācārya*. Ff. 26.

It begins:—atha vidyārtthinā namaskāras tu prathamataḥ karttavye ity upapādayitum sūtagitām śrotukāmair

nnaimiṣiyaiḥ kṛte namaskārastutī upaniṣad(read °nibad)-  
dhnāti aiśvaram iti *etc.*

It ends:—iti śrī-tryambakapādājya-sevā-parāyaṇena Mā-  
dhavācāryyena viracitāyāṃ sūtasamhitā(tā)tpa(r)yadīpikā-  
yāṃ yajñavaibhavakhaṇḍasyoparibhāge sūtagītāsūpaniṣatsu  
aṣṭamoddhyāyāḥ || śrīśivāya parasmai brahmaṇe namaḥ ||  
hariḥ oṃ || śubham astu ||

## 10.

### WHISH No. 10.

*Size:*  $13\frac{1}{2} \times 1\frac{7}{8}$  in., 217 leaves, 9 lines on a page.

*Material:* Palm leaves.

*Date of MS.:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

*Rāmānuja's Commentary on the Bālakāṇḍa and Ayodhyākāṇḍa of Vālmīki's Rāmāyaṇa.*

It begins:—rāmam indīvaraśyāmaṃ rājivāyatalocanam |  
jyāghoṣanirjitārātīṃ jānakīramanaṃ bhaje || Vālmīkināma-  
dheyāya muhur vārimuce namaḥ | ya śrīrāmākathāvarṣair  
jagattāpam aśīśamat || *etc.*

Fol. 1b:—tatrādyakāṇḍavyākhyānaṃ kriyate viduṣāṃ  
mude | Rāmānujena viduṣā rāmabhaktyaikasindhunā | tapa  
ityādi, *etc.*

Fol. 59:—iti śrī-Rāmānujiya-viracite bālakāṇḍavyākhyāne  
saptasaptatimas sargaḥ ||

The Ayodhyākāṇḍa begins on f. 60a:—gacchateti mā-  
tulakulaṃ mātulagrhaṃ kuḷaṃ grheṣv ity Amaraḥ, *etc.*

It ends:—iti śrī-Rāmānujācāryya-viracita-vyākhyāne-  
yodhyākāṇḍe ekonaviṃśatyadhikaśatatas sargaḥ || śrī-  
rāmacandrāya namaḥ || ayodhyākāṇḍavyākhyā samāpta ||  
hariḥ oṃ |

## 11.

### WHISH No. 11.

*Size:*  $12\frac{1}{2} \times 1\frac{5}{8}$  in., 176 leaves, 8 lines on a page.

*Material:* Palm leaves.

*Date of MS.:* On the first leaf there is an entry ("The metrical  
Digest called Ekādasa-skandha-sāraṃ and its commentary by Brah-

mānanda Bhārati") signed by Mr. Whish and dated 1826. The MS. may have been written for Mr. Whish in that year. At any rate, its appearance is not much older.

*Character:* Grantha.

The *Ekādaśaskandhasāraślokaśaṃgraha*, a metrical compilation of the doctrines contained in the eleventh Skandha of the *Bhāgavata-Purāṇa*, together with a Commentary, by *Brahmānanda Bhārati*, a pupil of *Kṛṣṇānanda Bhārati*.

It begins:—*vaiśārādī sātiviśuddhabuddhir ddhunoti māyām guṇasamprasūtām | guṇāṃś ca sandahya yad ātmyam etat svayaṁ ca śamyaty asamid yathāgniḥ || ātmā sthūla-sūkṣmādidhebhyaḥ bhinnāḥ yato jñātā prakāśakaḥ etc.*

Fol. 3:—*yāvat syāt guṇavaiśamyam tāvan nānātvam ātmanaḥ | nānātvam ātmano yāvat pāratantryan tathaiva hi ||*

It ends:—*iti śrīmat-paramahansa-parivrājakācāryya-śrī-Kṛṣṇānanda-Bhārati-munivaryya-śiṣya-Brahmānanda-Bhārati-krta - ekādaśaskandhasāraślokaśaṃgrahas savyākhyas sampūrṇaḥ || śrīkṛṣṇāya parabrahmaṇe namo namaḥ || śubham astu ||*

## 12.

WHISH NOS. 12 (1) AND 12 (2).

*Size:* 2 Vols.,  $16\frac{1}{2} \times 1\frac{3}{4}$  in., 22 + 246 leaves [ff. 147—246 in the second volume], from 8 to 10 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

The second work is written by a different hand from the first.

## (1)

The *Sūryasiddhānta*, the first Praśna, Adhyāyas 1—14. The text differs considerably from Mr. Fitz Edward Hall's edition in the Bibliotheca Indica.

It begins:—*acintyāvyaktarūpāya nirguṇāya guṇanmane* (read *guṇātmane*) *| samastajagadādhāramūrttaye brahmaṇe namaḥ || 1 || alpāvaśiṣṭe tu krte mayo nāma mahāsuraḥ | ra-*

hasyaṃ paramaṃ puṇyaṃ jīṇāsura jñānaṃ uttamaṃ || 2 ||  
vedāṅgaṃ agryaṃ akhilaṃ jyotiṣaṃ gatikāraṇaṃ | āraḍha-  
yaṇa vivasvantaṃ tapas tepetidustaraṃ | toṣitaṃ tapasā tena  
pritaṣa tasmai varārtthine | grahaṇāṃ caritaṃ prādāt mayāya  
savitaṃ svayaṃ | viditaṣa te mayā bhāvaṣa tapasāraḍhitaṣa  
tv ahaṃ | dadyāṃ kālāśrayaṃ jñānaṃ jyotiṣāṃ caritaṃ  
mahat | etc.

It ends (f. 21 b):—sarvebhyaḥ pradadau pritaḥ grahaṇāṃ  
caritaṃ mahat | atyatbhutataṃ loka rahasyaṃ brahma-  
sammitaṃ\* | vedasya nirmalaṃ cakṣur jñātvā, sāksāḍ  
vivasvataḥ | viditvaitad aśeṣeṇa paraṃ brahmā(dhi)-  
gacchati | iti śrīśūryasiddhānte prathamaprasṇe catur-  
daśodhyāyaḥ || cha || śrīgurucaraṇāravindābhyaṇmaḥ || sū-  
ryasiddhāntaṃ ||

(2)

The *Kāmadogdhṛī*, a Commentary on the *Sūryasiddhānta*,  
by *Tammayajvan*, or *Tammayārya*, a son of *Mallādhvarindra*  
of *Paragipura* (who was a son of *Mallayajvan*, and a  
grandson of *Honnārya*).

It begins:—śrīvidyāhrdayasthitaṃ śivamayāṃ śrīmatsa-  
māraḍhitaṃ kāmākṣiṃ karuṇākāṭākṣakalitaṃ kalyāṇasa-  
ndāyiniṃ | kodaṇḍāṃkuṣapāśabāṇavilasatdhastāṃ prasannā-  
naṇāṃ sindūrāruṇadehakāntiṃ anīṣaṃ śrīhonnaṃāmbāṃ  
(sic) bhaje || 1 || śubhrāṅgaṃ pītavastraṃ suratarusadrṣaṃ  
sūryyakoti prakāṣaṃ nāṇābhūṣāsametaṃ nalinabhavanutaṃ  
nāgayaḥjñopavitaṃ | śūlaṃ vātriṇ ca khaṭgaṃ ḍamarukaṃ  
atulaṃ pāṇipadmaṃ dādhānaṃ mailārākhyāṃ mahēṣaṃ  
maṇimayamukutaṃ mālavināthaṃ iḍe || 2 || ... ye Honna-  
yāryyādikulaprasiddhāḥ sūryyādisiddhāntavido mahāntaḥ |  
ye Mallayajvādisamastatantravyākhyādhurīṇā mama devatāṣa  
te || 7 || śrī-Honnaṃyasarvatantrasvatantraḥ tasmā(j) jātaṣa  
tādrśo Mallayajvā | tajaḥ khyātaṣa sarvasiddhāntavettā śā-  
kinyākhye pattane Mallayajvā || 8 || tatputrohaṃ vedavedā-  
ntavediḥ jyotiṛvidyāpāraḥ Tammayajvā | sūryyaṇa natvā  
sūryyatantrasphaṭikāṃ Honnāmbāyai kāmadogdhṛiṃ ka-

\* This is the last verse in F. E. Hall's edition.

romi || 9 || iha tāvat prāripsitasya granthasya nirvighnapari-  
samāptikāmahaḥ sveṣṭadevatāpranāmarūpam maṅgalaṁ ślo-  
kato nibaddhnaṭi acintyeti | *etc.*

F. 37:—iti śrī-Mailāreśvara-Honnāmbikāvaralabdha-  
vāgvibhavana śrīparagipuri Mallayajvanas tanūjena jyauti-  
ṣikahrṭkumudacandrena Tammayāryeṇa śrīsūryyasiddhā-  
ntasya maddhyādhikārasya ṭikā kṛtā || hariḥ om ||

F. 65b:—śrī-Honnāryyasya pautrāc chivagurusadrśān  
Mallayajvākhyaputrārkkajāto Mallāddhvarindrāt parigipu-  
ravarasthāyinas Tammayāryyaḥ | siddhāntarkkasya nāmnaḥ  
(read siddhāntasyārkkānāmnaḥ) kalitapadavatīm kāmado-  
gdhṛīm suṭikām spaṣṭāddhyāyasya samyagrahagurukṛpayā  
proktavān āmbikāyai | hariḥ om śrīsūryyādinavagrahebhyo  
namaḥ ||

F. 104b:—śrī-Honnāryyasya pautrāc chivagurusadrśān  
Mal(1)ayajvākhyaputrāj jāto Mallāddhvarindrāt paragipura-  
varasthāyinas Tammayajvā | siddhāntasyārkkā(read °rkka)-  
nāmnaḥ kalitapadavatīm kāmado-  
gdhṛīm suṭikām chāyā-  
ddhyāyasya samyagrahagurukṛpayā proktavān āmbikāyai ||  
hariḥ om || chāyāddhyāyāḥ pūrṇaḥ ||

Adhyāya IV ends f. 123, Adhyāya V f. 137b.

Vol. I (f. 146) ends:—śrī-Honnāryyasya . . . °yai || iti  
śrīsūryyasiddhānte chedādhikāro nāma ṣaṣṭhoddhyāyāḥ ||  
cha || saṁhitātrayanipunāya ādinārāyaṇasya nijagurave om  
subrahmanyāya sūṣṭāṅgapranāmaḥ || śubham astu śrīśivāya  
namaḥ ||

Vol. II begins with the 7<sup>th</sup> Adhyāya which ends on  
f. 158b. Adhyāya VIII ends f. 168b, A. IX f. 172b, the  
Pātādhyāya f. 186, the Golādhyāya f. 212b, the Yantra-  
dhyāya f. 235.

Vol. II ends:—śrī-Honnāryyasya pautrāc śivagurusa-  
drśān Mallayajvākhyaputrāj jāto Mallāddhvarindrāt para-  
gipuravarasthāyinas Tammayāryyaḥ | siddhāntasyārkkānām-  
naḥ kalitapadavatīm kāmado-  
gdhṛīm suṭikām mānāddhyā-  
yasya samyagrahagurukṛpayā proktavān āmbikāyai || bi-  
ndudurilipi° . . . || iti sūryyasiddhānte mānādhikāro nāma  
caturdaśoddhyāyāḥ || hariḥ | om *etc.*

13.

WHISH No. 13.

*Size:*  $16\frac{3}{8} \times 2\frac{1}{8}$  in., 135 leaves, 10 or 11 lines on a page.

*Material:* Palm leaves.

*Date of MS.:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

*Rgveda-Bhāṣya*, by *Sāyaṇācārya*, the first Adhyāya of the first Aṣṭaka, i. e. Sāyaṇa's Introduction, and his Commentary on Rgveda I, 1—19.

This is the MS. G used for Prof. Max Müller's second edition of the Rgveda with Sāyaṇa's Commentary. See Rig-Veda-Saṃhitā, ed. by F. Max Müller, 2<sup>nd</sup> Ed., vol. I, pp. liv, lvi, lvii *seqq.*

14.

WHISH No. 13 a.

*Size:*  $15\frac{1}{8} \times 1\frac{5}{8}$  in., one leaf, 15 lines.

*Material:* Palm leaf, damaged.

*Date of MS.:* uncertain.

*Character:* Grantha.

The beginning of the *Rgveda-Saṃhitā in the Pada text*. Interesting is the accentuation, the Udāttas only being marked (by the sign ~ over the accentuated syllable). The leaf contains the text of Rv. I, 1, 1 to I, 3, 4.

15.

WHISH No. 14.

*Size:*  $13\frac{1}{4} \times 1\frac{1}{2}$  in., 83 leaves, 6 lines on a page.

*Material:* Palm leaves.

*Date of MS.:* The 'Prajotpatti' year in which the MS. was written (see below) is probably meant for the Prajāpati year corresponding to A. D. 1751/52, possibly A. D. 1811/12.

*Scribe:* Venkata Subrahmanya, son of Śeṣādri.

*Character:* Grantha.

The *Taittirīya-Upaniṣad-Bhāṣya* by *Śaṅkarācārya*.

The MS. begins:—om yasmāḥ jātaṁ jagat sarvaṁ ya-  
sminn eva praliyate | yenedan dhyāryyate (*sic*) caiva tasmai  
jñānātmane namaḥ | yair ime gurubhiḥ pūrvam padavākya-  
pramānataḥ | vyākhyātās sarvavedāntās tān nityam pra-  
ṇatosmy aham || taittirīyakasārasya mayācāryyaprasādataḥ |  
vispaṣṭārttharucinām hi vyākhyeyam sampranīyate | nityā-  
nvayīni karmmani upāttaduritakṣayārtthāni kāmānityāni  
ca phalārtthinām pūrvasmin granthe idānīn tu karmmo-  
pādānahetuparihārāya brahmavidyā prastūyate |

It ends:—iti śrīmat-paramahansa-parivrājakācāryya-Go-  
vinda-bhagavatpūjyapāda-śiṣya-Śaṅkara-bhagavatpādapūj-  
yaviracite taittirīyakabhāṣyam samāptam || om || hariḥ om  
śubham astu om visargabindvākṣara° *etc.* . . . hariḥ om  
dhanurmmāse saumyavāre tritīyāyām prajotpatāu | tai-  
tirīyyas ca likhitas Sarppe Śeṣādrisūnūnā || hariḥ om  
śubham astu hariḥ om || prajotpattyabhidhe varṣe cāpamāsy  
asite dine | pakṣe budhasya sutithau tr[tri]tīyāyām bhujaṁ-  
gabhe | Śeṣādrisūnūnā Vemk(a)ṭasubrahmaṇyena sādhanā |  
taittirīyopaniṣado bhāṣyam sulikhitam mayā || śubham astu  
*etc.* hariḥ om *etc.*

## 16.

WHISH No. 15.

Size:  $9\frac{3}{4} \times 1\frac{5}{8}$  in., 4 + 39 leaves, 8 lines on a page.

Material: Palm leaves.

Date of MS.: 18<sup>th</sup> or 19<sup>th</sup> cent.?

Character: Grantha.

(a)

(1) The *Īśā-Upaniṣad*, or *Īśāvāsya-Upaniṣad*, or *Vāja-  
saneyi-Saṁhitā-Upaniṣad* (ff. 1—2a).

It begins:—pūrnam adaḥ pūrnam idam pūrnat pūrnam  
udacyate | pūrnasya pūrnam ādāya pūrnam evāvaśiṣyate |  
on namo brahmāḍibhyo brahmavidyāsampradāyakartṛbhyo

vaṃśaṣibhyo namo gurubhyaḥ | om śāntiś śāntiś śāntiḥ ||  
 śāvāsyam idam sarvaṃ yat kiñ ca jagatyāñ jagat | *etc.*

It ends:—śāvāsyam ity ekānuvākeṣṭādaśa || on tat sat ||  
 śāvāsyopanīṣat samāptā || hariḥ om | saha nāv avatv iti śāntiś  
 śāntiś śāntiḥ ||

(2) The *Kena - Upaniṣad* or *Talavakāra - Upaniṣad*  
 (ff. 2a—4b).

It begins:—keneṣitam patati preṣitam manah kena prāṇah  
 prathamah praiti yuktaḥ | *etc.*

It ends:—kenopanīṣat samāptā || hariḥ om *etc.*

(b)

(1) *Śaṅkara's Commentary on the Īśā-Upaniṣat* (ff.  
 1—13a).

It begins:—om | śāvāsyam ityādayo mantrāḥ karmmasv  
 aviniyuktās teṣāṃ karmmaśeṣasyātmano yāthārthya-prati-  
 pḍakatvāt yāthārthyañ cātmanah śuddhatvāpāpavidha-  
 tvaikatvāśārīratvasarvagatatvādi vakṣyamāṇan tac ca *etc.*

It ends:—iti śrī-Govinda-bhagavatpūjyapādaśiṣya-parama-  
 hamsaparivrājakācāryya - śrīmac - Chamkara - bhagavatpāda-  
 kṛtau vājasaneyasamhitopanīṣat-bhāṣyaṃ samāptam || hariḥ  
 om ||

(2) *Śaṅkara's Commentary on the Kena-Upaniṣat*  
 (ff. 13a—39b).

It begins:—keneṣitam ityādyopanīṣat parabrahmaviṣayā  
 vaktavyeti navamāddhyāsyārambhah prāg etasmāt karm-  
 māny aśeṣataḥ parisamāpitāni *etc.*

It ends:—syād ity ata āha jyeye jyāyasi sarvamahattare  
 svātmani mukhye pratitiṣṭhati pratitiṣṭhatiti na punas sam-  
 saram āpadyata ity abhiprāyaḥ || iti śrī-Govinda-bhagavat-  
 pādaśiṣyasya paramahamsaparivrājakācāryyasya śrīmac-  
 Chamkarabhagavataḥ kṛtau tavala (read talava)kāropaniṣa-  
 dvivarane navamoddyāyah || kenopanīṣatbhāṣyaṃ samā-  
 ptam || hariḥ om || śrīgurubhyo namaḥ ||

17.

WHISH No. 16.

Size:  $9\frac{1}{4} \times 2\frac{1}{8}$  in., 26 leaves, from 11 to 13 lines on a page.

Material: Palm leaves.

Date of MS.: 18<sup>th</sup> or 19<sup>th</sup> cent.?

Character: Grantha.

Six Upaniṣads, viz.:

(1) The *Kāṭhāvallī* or *Kāṭha-Upaniṣad* (ff. 1—7).

It begins:—om uśan ha vai vājaśravasas sarvavedasan dadau | *etc.*

It ends:—yo vidaddhyātmam eva | śaṣṭhī vallī | kāṭha-vallī samāptā | hariḥ om | śubham astu ||

(2) The *Praśna-Upaniṣad* (ff. 8—12).

It begins:—saha nāv avatu || om śāntiḥ | śriḥ | bhadram karṇebhiś śṛṇuyāma || śāntiḥ | Sukeśā ca Bhāradvājaś Śaibyaś ca Satyakāmas Sauryyāyaṇī ca Gārgaḥ Kausalyaś cāśvalāyano Bhārgavo Vaidarbhiḥ Kabandhi Kātyāyanas te haite, *etc.*

It ends:—namaḥ paramarṣibhyo namaḥ paramarṣibhyaḥ || śaṣṭhapraśnaḥ || praśnopaniṣat samāptā |

(3) The *Muṇḍaka-Upaniṣad* (ff. 13—17a).

It begins:—brahmā devānām prathamam sambabhūva, *etc.*

It ends:—namaḥ paramarṣibhyo namaḥ paramarṣibhyaḥ | bhadram karṇebhiḥ | śāntiś śāntiś śāntiḥ || iti tritīya<sup>1</sup>-muṇḍakam | muṇḍakopaniṣat samāptā || hariḥ | om ||

(4) The *Māṇḍūkyaopaniṣad* (ff. 17a—19).

It begins:—om ity etad akṣaram idam, *etc.*

It ends:—omkāro vidito yena sa munir nnetaro jana iti || iti caturthah khaṇḍah || māṇḍūkyaopaniṣat samāptā || om ||

(5) The *Pūrvatāpinī* or *Pūrvatāpanīya-Upaniṣad* (ff. 20—24b).

<sup>1</sup> Sic. And so very often in these MSS.

It begins:—śivāya gurave namaḥ | atha śrividya manor  
āmnāya svarūpam upadiśyate brahmacāriṇe śāntāya guru-  
bhaktāya yathā vidyā manuḥ kasminn utbhavas tat svarūpam  
brūhiti hovāca, etc.

It ends:—praviśya meruśśrmge cātiprakāsarūpenātha  
sarvaṃ jagad vyāpya sthitavaty aśid iti Yājñavalkyaḥ |  
tṛtīyakhandaḥ | pūrvatāpinī samāptaḥ (sic) ||

(6) The *Uttaratāpinī* or *Uttaratāpinīya-Upaniṣad*  
(ff. 24b—26).

It begins:—atha bhagavan kathan nu paramarahasyam  
me brūhi kā brahmavidyā manūnām, etc.

It ends:—tathāvidhānīti buddhvā puruṣārthavān bhaved  
ya evaṃ vedety upaniṣat iti tṛtīyakhandaḥ || uttaratāpinī  
samāptaḥ (sic) || śrīgurucaraṇāravindābhyām namaḥ ||  
hariḥ om ||

## 18.

### WHISH No. 17.

Size:  $9\frac{1}{4} \times 2\frac{1}{4}$  in., 34 + 37 leaves, 12 or 13 lines on a page.

Material: Palm leaves.

Date: 18<sup>th</sup> or 19<sup>th</sup> cent.?

Character: Grantha.

(a)

A Collection of twelve *Ātharvaṇa Upaniṣads*:

- (1) *Rahasya-Upaniṣad*, ff. 1—4b.
- (2) *Amṛtabindu-Upaniṣad*, ff. 4b—5b.
- (3) *Tripurasundarī-Upaniṣad*, ff. 5b—6b.
- (4) *Kālāgnirudra-Upaniṣad*, ff. 6b—7b.
- (5) *Śārīra-Upaniṣad*, or *Śārīraka-Up.*, ff. 8a—9a.
- (6) *Atharvaśīra-Upaniṣad*, ff. 9a—13b.
- (7) *Kaivalya-Upaniṣad*, ff. 13b—15a.
- (8) *Skanda-Upaniṣad*, ff. 15a—15b.
- (9) *Mahā-Upaniṣad* (or *Tripurātāpana-Upaniṣad?*),  
ff. 16a—27a.
- (10) *Devī-Upaniṣad*, ff. 27a—28b.

(11) *Tripurā-Upaniṣad*, ff. 28b—29b.

(12) *Upaniṣad (Kāṭha-Upaniṣad?)*, ff. 30a—34a (?).

Similar collections of Upaniṣads in the MSS. described in Burnell, Tanjore, pp. 28—36, and Ind. Off., vol. I, p. 126 seq.

Our MS. begins:—athāto rahasyopaniṣadam vyākhyāsyāmaḥ devarṣayo brahmāṇaṃ sampūjya pranipatyā papracchuḥ | bhagavan rahasyopaniṣadam brūhīti | sobravīt | purā vyāso *etc.*

Fol. 4b:—yo rahasyopaniṣadam adhīte gurvanugrahāt | sarvapāpavinirmuktas sākṣāt kaivalyam āsnute | rahasyopaniṣat samāptā || hariḥ om || *etc.*

Fol. 5b:—bhadran nopi vātaya manaḥ | om śāntiś śāntiś śāntiḥ | tisraḥ puras tripathā viśvacarṣaṇi yatra kathā akṣarās sanniviṣṭāḥ | *etc.* See Burnell I. O., p. 62, where this is given as the beginning of a *Tripuropaniṣad*.

Fol. 6b:—tripurisundaryyupaniṣat samāptā ||

Fol. 9a in margine: atharvaśiropaniṣat |

Fol. 13b:—mokṣam annam atho mano mokṣam annam atho manaḥ || ity a(tha)rvaśiropaniṣat samāptā ||

Fol. 16a in margine: mahopaniṣat. Beginning:—tripurā tāpani vidyā vedyacicchaktivigrahaṃ | vastucinmātrārūpan tat paratatvam bhajāmy ahaṃ | om | bhadraṃ karṇebhir iti śāntiḥ | athaitasmin antare bhagavān prajāpatyaṃ vaiṣṇavam vilayakāraṇaṃ | rūpaṃ āśṛtya tripurābhidhā bhagavatīty evaṃ ādi, *etc.* See the beginning of the *Tripurātapanopaniṣad* in Ind. Off. vol. i, p. 127.

Fol. 27a:—sa turyaṃ padaṃ prāpnoti ya evaṃ vedeti mahopaniṣat | bhadraṃ karṇebhir iti śāntiḥ | *etc.*

Fol. 30a:—pārvirājyadharmmapūgālamkāra yat padaṃ yayuḥ | tam ahaṃ kathavidyārtthā rāmacandrapadaṃ bhaje | om saha nāv avatv iti śāntiḥ | devā ha vai bhagavantaṃ abruvan adhihi, *etc.* See the beginning of a *Kāthopaniṣad* in Ind. Off. vol. i, p. 127.

Fol. 34a:—sa eva śivayogīti kathyata ity upaniṣat | bhadraṃ karṇebhir iti śāntiḥ | śrīmad-viśvādhiṣṭhānaparamahamṣa-satguruśrīrāmacandrārpanaṃ astu | . . . acyutosmi

mahādeva tava kārūnyaleṣataḥ | vijñānagha evāsi śivosmi  
kim ataḥ param | na nijan nijavat bhāty antaḥkaraṇajrm-  
bhaṇāt | antaḥkaraṇanāśena. Here the MS. breaks off,  
and a new foliation begins.

(b)

(1) The *Śrīvidyāratnasūtra*, by *Gauḍapādācārya*, a pupil  
of *Suka Yogindra*, ff. 1—3a.

It begins:—jñānānandamayā deva nirmmalasphaṭi-  
kākr̥tiṃ | ādhāraṃ sarvabhūtānāṃ hayagrivam upāsmāhe |  
atha śāktamantrāṇāṃ jijñāsā | ātmaivākhaṇḍākārācāitanya-  
svarūpāśaṃ svavidyā | etc.

It ends:—anuttarasamketapradhānavidyāḥ saptaśa-  
varṇaviśiṣṭā(h) | athaitāsāṃ parivārāṇāṃ anuparivārā asaṃ-  
khyakāḥ | iti śrīmat-paramahamsaparivrajakācāryya-Śuka-  
Yogindra - śiṣya - śrī - Gauḍapādācāryya - viracitāni sūtravā-  
kyāni | samāptāni ||

(2) The *Śrīvidyāratna(sūtra)dīpikā*, by *Vidyāranya Muni*,  
a pupil of *Śaṅkarācārya*, ff. 3a—23b.

It begins:—bālārkamaṇḍalābhāsāṃ caturbāhān triloka-  
nāṃ | pāśāṃkuśadhanurbhāṇāṃ dhārayantīm śivāṃ bhaje |  
śrīvidyāratnasūtrāṇāṃ vākyārtthap(r)atipādane | bhaga-  
vatyāḥ prasādena kriyate dīpikā mayā | sā bhagavati jagat  
sr̥ṣṭvedan tasmin devatādīn utpādya, etc.

It ends:—iti paramahamṣa - parivrajakācāryya - śrīmat-  
bhagavat-Śaṅkarācāryya-śiṣya-śrī-Vidyāranya-munīkṛta-śrī-  
vidyāratnadīpikā samāptā || hariḥ om etc.

(3) The *Atharvaśirobhāṣya*, by *Bhāskara Rāya*.

The leaves are foliated in the ordinary way as ff. 24—37, and also  
as 1 to 14 by letters, viz. ka, kha, ga, gha, ṇa, ca, cha, ja, jha, ṇa,  
ta, ṭha, ḍa, ḍha.

It begins:—śrīnāthāṃghripārāgaiko parāgād aparāgadhīḥ |  
atharvaśirasō bhāṣyaṃ bhāṣate Bhāskaras sudhīḥ || iha  
khalu śrīmahātripurasundaryyāḥ etc.

It ends:—iti bhāvanopaniṣadotharvaśirasōtra racitavān  
bhāṣyaṃ | Bhāskara-Rāyo viduṣān tuṣṭyai jīvanmumuṣū-  
nāṃ || om śrīgurubhyo namaḥ ||

## 19.

## WHISH No. 18.

*Size:* 28 × 2 in., 103 leaves, 8 or 9 lines on a page.

*Material:* Palm leaves.

*Date:* The MS. appears to be fairly old, early 17<sup>th</sup> century?

*Scribe:* Rāma.

*Character:* Malayalam. The leaves are numbered by letters according to the system discussed by Professor Bendall in the JRAS, October 1896, pp. 790 seq. See Preface.

*Injuries:* The MS. is much damaged, part of f. 85 is broken off and lost.

The *Mahābhārata*, Parvan ii: The *Sabhā-Parvan*, in 114 Adhyāyas. Differs much from the text of our editions.

It begins:—harīḥ oṃ gaṇapataye namaḥ aviḥnam astu Janamejayaḥ arjjuno jayatām śreṣṭho mokṣayitvā mayan tadā | kiñ cakāra mahātejās tan me brūhi dvijottama Vaiśaṃ śṛṇu rājann avahitaś caritaṃ . . . .<sup>1</sup> rmmukaśreṣṭhan tūrṇi cākṣayasāyakau divyāny astrāṇi rājendra durilabbhāni nr̥pair bhuvi rathaddhvajapatakāś ca śvetāśvais saha vīrya-vān etāni pāvakāt prāpya mudā paramayā yutaḥ |<sup>2</sup> tasthau mahāvīryas tadā saha mayena saḥ tatobravīn mayāḥ pārthhaḥ vāsudevasya sannidhau pā . . . .<sup>3</sup> stat kṛtaṃ pratyanusmaran prāñjali ślakṣṇayā vācā pūjayitvā punaḥ-punaḥ Mayāḥ asmāc ca kṛṣṇāt saṃkruddhāt pāvakāc ca didhakṣataḥ tvayā trātosmi kaunteya brūhi kiṃ karavāṇi te ahaṃ hi viśvakarmā vai asurāṇāṃ parantapa tasmāt te vismayam kiñcit kuryām adya suduṣkaram evam ukto mahāvīryyaḥ pārthho māyāvinam mayam dhyātvā muhūrttaṃ kaunteyaḥ prahasan vākyam abravīt | Arjjunaḥ | kṛtaṃ eva tvayā sarvaṃ svasti gaccha mahāsura | etc.

It is unfortunate that the difficult and much discussed verse ii, 66, 8 (the he-goat and the knife) occurs on f. 84, a damaged leaf. The verse reads:—[a]jo hi śāstra[m]

<sup>1</sup> The rest of the line is lost, the leaf being damaged.

<sup>2</sup> Leaf damaged. Read upatasthau.

<sup>3</sup> The rest of the line, about six Akṣaras, lost.

<sup>4</sup> These akṣaras are lost.

akhanat kilaikaḥ śastre vipannobhiparāśya bhūmiṃ nikṛ-  
tanam svasya kaṇṭhasya ghoran tadvad vairamm mā khaṇiḥ  
pāṇḍuputraiḥ ।

It ends:—evaṃ gāvatgaṇe kṣattā dharmmārtthasahitam  
vacāḥ uktavān na grhitaṇ ca mayā putrahitepsunā ॥ iti  
śrīmahābhārate śatasahasrikāyāṃ saṃhitāyāṃ sabhāparvaṇi  
anudyūte dhṛtarāṣṭrapaścāttāpo nāma caturdaśasatata-  
moddhyāyaḥ ॥ ॥ sabhāparvaṃ samāptam ॥ hariḥ śrīkṛṣṇāya  
namaḥ ॥ Rāmeṇa likhitam idaṃ pustakam ॥

## 20.

### WHISH No. 19.

*Size:*  $16\frac{1}{4} \times 1\frac{3}{4}$  in., 285 leaves, 9 or 10 lines on a page.

*Material:* Palm leaves.

*Date:* The MS. looks fairly old, 17<sup>th</sup> century?

*Character:* Malayalam.

The *Bhāgavata-Purāṇa*, Skandhas i-ix.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu  
janmādyasya yatonvayāḍitarataś cārthheśv abhijñas svarat  
tene brahma hṛdā ya ādikavaye muhyanti yat sūrayaḥ tejo-  
vārimṛdāṃ yathā vinimayo yatra trisarggomṛṣā dhāmnā  
svena sadā nirastakuhakam satyaṃ paran dhīmahi, etc.

It ends (f. 283b):—dṛṣṭyā vidhūya vijaye jayam udvi-  
ghuṣya procyoddhavāya paraṃ samagāt svadhāma । cha ॥  
ity aṣṭādaśasahasrikāyāṃ saṃhitāyāṃ śrībhāgavate mahā-  
purāṇe navamaskandhe caturviṃśoddhyāyaḥ ॥

Then follow two odd leaves, one unnumbered, the other  
numbered as 170.

## 21.

### WHISH No. 20.

*Size:*  $10\frac{3}{8} \times 1\frac{5}{8}$  in., 96 leaves, 8 lines on a page.

*Material:* Palm leaves.

*Date:* Entries by Mr. Whish are dated 'Calicut 1826'. The MS. is  
probably not much older.

*Character:* Grantha.

(a)

The *Caranavyūha*, ff. 1—4.

It begins:—athātaś caranavyūhaṃ vyākhyāsyāmaḥ tatra yad uktañ cāturvedyañ catvāro vedā jñātā bhavanti | ṛgvedo yajurvedas sāmavedo tharvaveda(ś) ceti | tatra ṛgvedasya sapta bheda bhavanti | *etc.*

It ends:—yodhite caranavyūhaṃ sa vipraḥ pañkti-pāvanaḥ | tārayaty akhilān pūrvān puruṣān sapta sapta ca | yo nāmāni purā devā amṛtatvañ ca gacchati | lokātitaṃ mahāśāntim amṛtatvañ ca gacchati | amṛtatvañ ca gacchaty on nama ity āha bhagavān Vyāsaḥ Pārāśaryo Vyāsaḥ || vāsudevasvarūpāya vivasvatbimbatejase | vedovaṃśāvadamaśāya Vedavyāśāya te namaḥ || śrīgurucaraṇāravindābhyān namaḥ || śrībrhaspataye namaḥ ||

(b)

The beginning of a Commentary on the *Śatarudriya* or *Rudrādhyāya* (Taittirīya-Saṃhitā iv, 5), ff. 5—7.

It begins:—on namo rudrāya rudrāṇaṃ vyākhyāṃ vakṣyāmi yajjape | mokṣāghakṣayasālokyavyādhināśaṃ prajojanaṃ | atha jābālopaniṣat | atha hainaṃ brahmacāriṇa ūcuḥ kiñjapyenāmṛtatvaṃ brūhiti | sa hovāca Yājñavalkyaḥ śatarudriyeneti | *etc.*

It ends:—uktaṃ vāyavye | rogavān pareaṃ paretya rudrajāpañ cared iti | yājñasūktāḥ kalpaḥ | śatarudrā devatā asyeti śatarudryam ucyate || hariḥ om | śubham astu.

(c)

The *Brhadāranyaka-Upaniṣad* or *Śatapathabrāhmaṇa-Upaniṣad* (Kāṇva Śākhā), ff. 8—96.

It begins:—om śrīgaṇapataye namaḥ | on namo brahmā-dibhyo brahmadevīyāsampradāyakartṛbhyo vaṃśaṣibhyo namo gurubhyaḥ | śrīmad-Yājñavalkyagurubhyo namaḥ | hariḥ om | o nuṃ uṣā vā aśvasya meddhyasya śiras sūryyaś cakṣur vātaḥ, *etc.*

Fol. 23:—iti vājasaneyāntargata-Kāṇviye śuklayajurvede brhadāranyake saptadaśakāṇḍe prathamoddhyāyaḥ ||

Between the first and second Adhyāyas a description of the Pañcagavyavidhi is inserted (f. 23).

The 3<sup>rd</sup> Adhyāya begins f. 37, the 4<sup>th</sup> Adhyāya f. 54, the 5<sup>th</sup> A. f. 74, the 6<sup>th</sup> A. f. 82.

It ends:—o nuṃ iti vājasaneyāntargata-Kāṇviye suklaya-jurvede śatapathabrāhmaṇe upatiṣṭhatsaptadaśakānde ṣaṣṭhoddhyāyas samāptaḥ ॥ hariḥ | om | śubham astu śrī-rāmacandrāya namaḥ ॥ ekapāc ca haviryyajña uddhārity addhvaragrahau | vājapeyo rājasūya ukhāsambharāṇan tathā | hasti ghaṭaś citiś caiva śāntity agnirahasyakau | aṣṭādhyāyī maddhyamaś cā aśvamedhaḥ pravargyakaḥ | brhadāranyakaṇ ceti kāṇḍas saptadaśa kramāt ॥ om om om | paraguṇaparadānaprastutāśeśakṛtyā nijaguṇalikābhīr lokaṃ āmodayantaḥ | aviditaparadoṣā jñānapīyūṣapūrnāḥ karakṛtaṃ aparādhaṃ kṣantum arhanti santaḥ ॥ śrīgurubhyo namaḥ ॥

22.

WHISH No. 21.

Size:  $9\frac{1}{2} \times 1\frac{1}{2}$  in., 78 leaves, 6 or 7 lines on a page.

Material: Palm leaves.

Date of MS.: An entry by Mr. Whish on leaf 70 ("Here ends the Rudra Bhāshyam") is dated "Calicut 1826." The MS. is probably not much older.

Character: Grantha.

(a)

A Commentary on the *Śatarudriya* or *Rudrādhyāya* of the *Taittirīya-Saṃhitā* (iv, 5), ff. 1—70. Title and name of the author do not occur in the book.

It begins:—on namas te rudra manyava iti | atha śata-rudryahomaḥ | athātaś śatarudryaṇ juhōtity upakramya eṣōtrāgniracito bubhuksamāṇo rudrarūpeṇāvatiṣṭhati | tasya tarppanadevair dvitīyan darśanam | yad vai tac chataru-dryaṇ juhōtity upakramya prajāpatim visrastādityabhiprā-yamantrārthānugūnyena śrutir bhavet | sa eṣaḥ śataśīrṣāḥ rudraḥ sambhavad iti namas te rudra manyava iti raudrā-

ddhyāyaḥ | atra Parameṣṭhina ārsam | devānām vā prajā-  
pater vā | Aghorasyārsam iti kecit | ekarudradevatyaḥ | etc.

It ends:—antarikṣe loke ye rudrāḥ sthitaḥ tebhyo namaḥ  
yeṣāṃ rudrāṇām vātaḥ vāyuh iṣavaḥ samānam anyat |  
pṛthivyāṃ bhūloke ye rudrā sthitaḥ (read °āḥ) tebhyo na-  
maḥ yeṣāṃ rudrāṇām annam ātmanaḥ śam icchet śarīram  
puṣṇāti | adhikam nyūnam vyādhādijagatvena nirūpyate |  
samānam anyat | evan namostu rudrebhya iti | hariḥ om ||

(b)

The *Maṇḍalabrāhmaṇa* (ff. 71—78), described by Mr.  
Whish as the 'Mandala Brahmanah of the Atharva-Vedah.'  
This is identical with Śatapatha-Brahmaṇa x, 5, 2. See  
also Mitra, Notices, No. 682, where it is called *Maṇḍala-  
brāhmaṇopaniṣad*.

It begins:—yad etan maṇḍalan tapati tan mahad ukthan  
tā ṛcas sa ṛcām lokotha yad etad arccir dipyate tan  
mahāvratam tāni sāmāni sa sāmnam lokotha ya eṣa etasmin  
maṇḍale puruṣas sogṇis tāni yajūṃṣi sa yajuṣāṃ lokas  
saiṣā trayyeva vidyā tapati, etc.

It ends:—somṛto bhavati mṛtyur hy asyātmā bhavati ||  
18 || iti maṇḍalabrāhmaṇam sampūrṇam || om num ||

## 23.

WHISH No. 22.

*Size:* 12½ × 1½ in., 193 leaves, 9 lines on a page.

*Material:* Palm leaves.

*Date of MS.:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

*Śaṅkara's Chāndogyopaniṣadvivaraṇa*, or Commentary  
on the *Chāndogya-Upaniṣad*.

It begins:—om ity etad akṣaram ityādyastāddhyāyī  
chāndogyopaniṣat | tasyās samkṣepatorthajijñāsabhyāḥ  
rjuvivarāṇam alpaganthanā cedam bhāṣyam ārabhyate |  
tatra sambandhaḥ samastam karmmadhigatam prāpādi-

devatāsahitam arccirādimārgeṇa brahmapratipattikāra-  
nam | etc.

It ends:—iti śrī-Govinda-bhagavat-pādapūjya-śiṣyasya  
śrīparamahamsaparivrājakācāryyasya śrīmac - Cāṃkara-  
bhagavataḥ kṛtau cchāndokyopaniṣad (sic) vivaraṇe aṣṭamaḥ  
prapāthakas samāptaḥ || hariḥ | om | . . . śrīsarasvatyai  
namaḥ | śrīmahālakṣmyai namaḥ | pārvatyai namaḥ ||

## 24.

### WHISH No. 23.

Size:  $12\frac{1}{2} \times 2$  in., 81 + 37 + 31 leaves, from 9 to 11 lines on a  
page.

Material: Palm leaves.

Date of MS.: 18<sup>th</sup> or 19<sup>th</sup> cent.?

Character: Grantha.

The 31 leaves of the last work are numbered by the letters *ka* to  
*ṣa* (viz. *ka* 1, *kha* 2, *ga* 3 etc., *la* 28, *va* 29, *ṣa* 30, *ṣa* 31).

(a)

Commentaries on the *Kāthopaniṣad* (ff. 1—31a), *Praśno-  
paniṣad* (ff. 31b—55), and *Muṇḍakopaniṣad* (ff. 56a—81)  
by *Śaṅkara*.

In the margin of the first page: *kāthopaniṣadbhāṣyam*  
*hariḥ | om |*

The work begins:—on *namo bhagavate vaivasvatāya*  
*mṛtyave brahmavidyācāryyāya Naciketase cātha Kāthako-  
paniṣadvallinām sukhārtthapratibodhanārttham alpaganthā*  
*vṛttir ārabhyate upanipūrvasya sader ddhātor viśaraṇa-  
gatyaavasādā<sup>1</sup> nārtthasya kvipratyayāntasya rūpam upaniṣad*  
*iti, etc.*

It ends on fol. 31a:—*iti śrī-Govinda-bhagavat-pūjya-  
pāda-śiṣya-śrīparamahamsa-parivrājakācāryya-śrīmac-Cāṃ-  
kara-bhagavat-kṛtau Kāthakopaniṣad-vivaraṇe ṣaṣṭhi valli*  
*samāptā || hariḥ || om | śubham astu || sakhe hā kim kurmmaḥ*  
*kim iti kathayāmaḥ katham amun tarāmaḥ saṃsāraṃ kva*

<sup>1</sup> Sic for *avasāda*.

nu ca vibhavāmo vayam amī | itīdrk cintābdhau hrdaya  
na nimajjālam anīṣaṃ gurum śokaddhvānte taraṇim ava-  
lambasva taraṇim || asmatgurucarapaṇāravindābhyān namaḥ ||

In the margin of fol. 31b: praśnopaniṣat-bhāṣyaṃ |

It begins:—om śrutismṛtipurāṇānām ālayaṃ karuṇālayaṃ |  
namāmi bhagavat-pāda-Śaṃkaraṃ lokaśaṃkaraṃ | viśva-  
vandyam vighnarājaṃ sarvaśuklāṃ sarasvatīm | pūrvacār-  
yyān sarvapūjyān kurve natipadam gurūn | mantroktār-  
tthasya vistarānuvādīdam brāhmaṇam ārabhyate | ṛṣipra-  
śnaprativacanākhyāyikā tu vidyā, etc.

It ends on fol. 55:—iti śrī-Govinda-bhagavatpūjya-pā-  
da-śiṣyasya śrīmat-paramahamsaparivrajakācāryyasya śrī-  
Śaṃkara-bhagavataḥ kṛtau atharvaṇopaniṣaddivaraṇe pra-  
śnavivaraṇam samāptaṃ || hariḥ om || etc.

In the margin of fol. 56a: muṇḍakopaniṣat-bhāṣyaṃ ||

It begins:—brahmā devānām ity ādyātharvaṇopaniṣat  
vyācikyāsitā asyāś ca vidyāsampradāyakartṛpāramparyya-  
lakṣaṇam sambandham ādāv evāha svayam eva stutyar-  
ttham evam hi, etc.

It ends on fol. 81b:—iti śrī-Govinda-bhagavatpūjya-pāda-  
śiṣyasya paramahamṣa-parivrajakācāryyasya śrīmac-Chaṃ-  
karabhagavataḥ kṛtau ātharvaṇopaniṣat-vivaraṇam samā-  
ptaṃ || hariḥ om ||

(b)

The *Upadeśagranthavivaraṇa*, a Commentary on *Śaṅkara's*  
*Upadeśasahasrikā*, by *Bodhanidhi* (?), a pupil of *Vidyā-*  
*dhāman*, ff. 37. See Ind. Off. Part IV, p. 731.

In the margin: Upadeśasahasrikā | hariḥ om |

It begins:—viṣṇuṃ pañcātmakam vande bhaktyaṣṭādaśa-  
bhedayā | sāṃgavargonavimśatyā bhaktair nṇavabhir  
āśritaṃ | om | caitannyaṃ sarvagaṃ sarvaṃ sarvabhūta-  
guhāśayaṃ | yat sarvaviśayātitan tasmai sarvavide namaḥ |  
1 || samāvayya (read °vāpya?) kriyās sarvā dārāgnyādhāna-  
pūrvikāḥ | brahmavidyām athedānīm vaktuṃ vedāḥ praca-  
krāme | 2 | etc.

It ends on fol. 37b:—iti saptaśataśloka yatindraśrī-  
mukhotgatāḥ | vivṛtā gurusaktena mayā brahmātmabo-

dhakāḥ | upāśya śraddhayā śrīmad-Vidyādhāmamuneś ciraṃ |  
 śrīmatpadāmbujan tasya prasādan (read °dān) na svabuddhi-  
 taḥ | yena me nikhilādvaitād ākr̥ṣya mana ātmani | sthāpitam  
 munim mukhyena yāvajjīvan namāmi tam | yatbhāṣyasā-  
 garajayuktamanin prakīrṇān prāpyādhunā katipayān ka-  
 vayo bhavanti | tasmai namo janamanobjadivakarāya kṛ-  
 tsnāgamārthanidhanāya yatīśvarāya | iti śrīmad-Vidyādhā-  
 maśiṣyeṇa Bodhanidhinā<sup>1</sup> śraddhābhaktimātrapreritena  
 kṛtam upadeśagranthavivarāṇaṃ samāptam || yatpādakama-  
 lāsamgāt nirvāṇaṃ prāptavān ahaṃ | sarvāntarātmapūjyāṃs  
 tān prāṇamāmi garīyasah | hariḥ om || śubham astu ||

(c)

The *Vivekacūḍāmaṇi* by *Śaṅkara*, ff. 31.

In the margin: *vivekacūḍāmaṇi om.*

It begins:—sarvavedāntasiddhāntagocaran tam agoca-  
 raṃ | Govindaṃ paramānanda(m) matgurum prapātosmy  
 ahaṃ | 1 | jantūnāṃ naraḥ parāṇāṃ durllabham ataḥ pūṣṭvan  
 tato vipratā tasmād vaidikamārgadharṃmaparatā vidvatvam  
 asmāt param | ātmānātmavivecanam svanubhavo brahmā-  
 tmanā samsthitir mmuktir nno śatakoṭījanmasukṛtaiḥ pu-  
 nyair vinā labhyate | 2 | etc.

It ends on fol. 31:—iti śrīmat-paramahamṣa-parivrāja-  
 kācāryyavaryya-śrī-Govinda-bhagavatpūjyapāda-śiṣya-śrīmat-  
 paramahamṣa - parivrājakācāryyavaryya - śrīmat - Śaṅkara-  
 bhagavatpāda-kṛtau vivekacūḍāmaṇis sampūrṇaḥ || śrīkṛṣṇāya  
 paraśmai brahmaṇe namaḥ ||

25.

WHISH No. 24.

Size:  $13\frac{1}{2} \times 1\frac{3}{4}$  in., 58 (leaf 36 is missing) + 38 leaves (the latter  
 being foliated by the numbers 100 to 137), 7 lines on a page.

Material: Palm leaves.

Date of MS.: Early 18<sup>th</sup> cent.?

Character: Grantha.

The MS. is much corrected.

<sup>1</sup> Proper name?

(a)

*Commentaries on the Saptalakṣaṇa*<sup>1</sup>, i. e. seven phonetic treatises referring to the Black Yajur Veda. (See Burnell I. O. p. 10 *seqq.*, and Burnell, Tanjore, p. 5 *seqq.*) They are:—

(1) The *Śamānavyākhyāna*, a Commentary on the *Samhitāśamānalakṣaṇa*. Fols. 1—12.

It begins:—atheti adhikārārtthoṭhaśabdaḥ | yathā athaśabdonuśāsanam iti | adhikāraḥ prastāvaḥ prarambha ity arthhāntaram yeṣu padeṣu samhitāyām visarjanīyo lupyate | teṣām padānām samgrahalakṣaṇaśāstraṁ prastutam ity etam arthham athaśabdo dyota iti (read dyotayati) | *etc.*

It ends (fol. 12a):—iti śamānavyākhyānam sampūrṇam || hariḥ om ||

(2) The *Vilimghyavyākhyāna* by *Puṇḍarikākṣisūri*, a Commentary on the *Vilimghyalakṣaṇa* of *Nārāyaṇa*. Ff. 12—21.

It begins (fol. 12a):—athā (*sic*) vilimghya (°khyā *pr. m.*)-vyākhyānam | om pranipatya jagannātham Puṇḍarikākṣisūriṇā | vilimghyalakṣaṇavyākhyā kriyatedya mayā svayam | praṇamya bhāratim ity ena prārīpsitasya vilimghyalakṣaṇasya avicchedaparisamāptaye | sarasvatīm devīm praṇamya Nārāyaṇanāmāham | vilimghyāni padāni pravakṣyāmi | pratijñāyate ekāraikāravarnau yau samhitāyām vikāriṇau | ... padakāle avikāriṇau | drṣtau yau tadantāni vilamghyāni (*sic*)<sup>2</sup> vedavittamair ucya[n]te |

It ends (fol. 21): vilimghyavyākhyānam sampūrṇam || hariḥ om ||

(3) The *Naparavyākhyāna* or *Naparapaddhativyākhyāna*, a Commentary on *Śaurisūni's Naparalakṣaṇa*. Ff. 22—26 b.

It begins:—om atha naparavyākhyānam | natveti saka-

<sup>1</sup> This title does not occur in the MS., but it is given by Mr. Whish on the title page, and according to Burnell I. O. p. 12, it seems to be the name assigned to these tracts in the South of India. It often occurs in Oppert's List of Sanskrit MSS. in Southern India. See Aufrecht CC. s. v.

<sup>2</sup> See Burnell I. O. pp. 10, 11; Tanjore p. 5 b.

lanivṛttilhetum | . . . navam nūtanam | lakṣaṇam | Śaurisū-  
nur aham | pravakṣyāmi | ity arththaḥ | etc.

It ends:—naparapaddhativyākhyānam samāptam || hariḥ |  
om ||

(4) The *Taparapaddhati* or *Taparapaddhativyākhyāna*,  
a Commentary on the *Taparalakṣaṇa*. Ff. 26b—28b.

It begins:—atha taparapaddhatiḥ | annādyān nirbha-  
jati | etc.

It ends:—iti taparapaddhativyākhyānam samāptam ||  
hariḥ | om ||

(5) The *Āvarṇivyākhyāna*, a Commentary on the *Āvarṇi-  
lakṣaṇa*. Ff. 28b—35b.

It begins:—atha avarṇivyākhyānam | avarṇinyanukta-  
m ity ādi vācyaṇtam | pūrvasyāvarṇilakṣaṇasya anuktyadhi-  
koptipūrūktibhiḥ | etc.

It ends:—iti akārādīni padāny uktāni || hariḥ | om ||

(6) The *Ākārāpaddhati* or *Āvarṇivyākhyāna*, a Commen-  
tary on the *Āvarṇilakṣaṇa*. Ff. 35b—39b.

It begins:—atha ākārāpaddhatiḥ | antarikṣam ivāgnī-  
ddhram | etc.

It ends:—ity ākārādipadāny uktāni || āvarṇivyākhyānam  
samāptam || om ||

(7) The *Animgyavyākhyāna*, a Commentary on the *Anim-  
gyalakṣaṇa*. Ff. 39b—58.

It begins:—atha animgyavyākhyānam | munimānasetyādi-  
ślokatrayeṇādaḥ prārīpsitasya lakṣaṇasya avighnena pari-  
samāptaye maṅgaḥ ādadhānaḥ abhiṣṭadevatān nama-  
skṛtya viṣayan darśayati | animgyam iti | anuśiṣyata iti ca |  
animgyam avibhāgapadam ucyate | na tv aśamaśapadam |  
saty api samāse śacīpatiḥ bṛhaspatir ityādinām animgya-  
tvāt | etc.

It ends:—iha animgyapadānām prapañcatvāt | granta-  
gauravabhayāt saṃkṣipyā dīnmatram uktam | anonuktaṇ  
ca yat kiñcit vidvatbhir ūhaniyam || prayogatonugantavyam ||  
ity animga(sic)vyākhyānam pūrṇam || hariḥ | om || etc.

(b)

A Commentary on the *Bhāradvājaśikṣā*, by *Lakṣmaṇa Jāṭavallabhaśāstrin*. Ff. 100—137.

It begins:—namaś śivāya sām̐bāya saganāya sasūnave | sanandine sagan̐gāya savr̐ṣāya namo namaḥ | ddhyātva-sadya jagannātham sām̐bam sarvārtthasādhakam | vyākhyā-yatedhunā śikṣā Bhāradvājamuniritā | pārisphi(read prā-ripsi<sup>o</sup>)tasya granthasyāvighnena parisamāptyarttham ādau iṣṭadevatān namaskārarūpaṁ maṁgalya (read maṁgalaṁ) svayaṁ kṛtvā śiṣyānuśikṣāyai granthato nibaddhnān | cikirṣi-taṁ pratijānate | gaṇeśaṁ pratiṇipatyāhaṁ sandehānān ni-varttaye (read nivṛttaye) | śikṣāṁ anupravakṣyāmi vedānāṁ mūlakāraṇaṁ | gaṇādhipatim ānamya vedānāṁ grantha-trayaṇāṁ ādikāraṇaṁ | śikṣāṁ vedasthasandehaṁ nivāra-ṇāya pravakṣyāmīti Bhāradvājamuninoktam ||

It ends:—Bhāradvājamuniproktā Bhāradvājena dhimatā | vyākhyātā Lakṣmaṇākhyena Jāṭavallabhaśāstrinā || śaṣṭiślo-kaparyyantaṁ mayā vyākhyānaṁ kṛtan tataḥ || karakṛtaṁ aparādhaṁ kṣantum arhanti santaḥ || hariḥ ||

26.

WHISH No. 25.

Size:  $11\frac{3}{8} \times 1\frac{5}{8}$  in., (1) + 37 + (1) + 21 + (2) leaves, 6 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 1822. The MS. may be about 50 years older.

Character: Grantha.

(1)

The *Mantrapraśnadvaya*, or the *Mantrapāṭha* of the Āpastambins in 2 Praśnas.

This is the MS. 'Wh.' used for the edition of the 'Mantrapāṭha or The Prayer Book of the Āpastambins' by M. Winternitz, Part I (Oxford 1897, Anecdota Oxoniensia). See Introduction p. xii.

(2)

The *Āpastambīya Gr̥hyasūtra*, in 23 Khaṇḍas.

This is the MS. 'C'. used for the edition of the *Āpastambīya Gr̥hyasūtra* by M. Winternitz (Vienna 1887). See Preface p. V.

27.

WHISH No. 26.

*Size:*  $13\frac{3}{8} \times 1\frac{3}{8}$  in., (3) + 135 + (2) leaves, generally 5 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 'Calicut 1824'. The Āṅgīrasa year preceding 1824 (see below) is A. D. 1812/13, but probably the year A. D. 1752/53 is meant.

*Scribe:* The son of Śeṣādri. See above No. 15.

*Character:* Grantha.

The *Ekāgnikāṇḍavyākhyā*, or *Mantrapraśnabhāṣya*, or *Mantrabhāṣya*, by *Haradatta*.

This is the MS. 'Hw.' used for the edition of 'the Mantrapāṭha or the Prayer Book of the Āpastambins' by M. Winternitz, Part I, see Introduction, p. xii.

It begins:—|aviḥnam astu om|praṇipatyā mahādevaṃ Haradattena dhimatā | ekāgnikāṇḍamantrāṇāṃ vyākhyā sammyag vidhiyate || 1 | tatra tādadāryyā<sup>1</sup> ādito vaiśvadevamantrān adhiyate | etc.

F. 57:—ity ekāgnikāṇḍe prathamah praśnas samāptaḥ ||

It ends:—ity ekāgnikāṇḍavyākhyā Haradattācāryyavira-citā sampūrṇā || visargabindvaksara° etc.

The date is given in the following colophon:—āṅgīra-savarṣam | cittiramāsam | 24 tithi | aṣṭami tiruvonanakṣa-trattile | aparāṇhakālattile muḍiṇcutu || hariḥ om śubham astu āṅgīrasābde vasubhe meṣamāsebjavāsare | Śeṣādri-sūnūṇā sammyaṇ mantrabhāṣyaṃ samāptam ||

<sup>1</sup> The Telugu edition reads: tatrācāryyā.

28.

WHISH No. 27.

*Size:*  $7\frac{1}{4} \times 1\frac{1}{2}$  in., 62 leaves, 8 lines on a page.

*Material:* Palm leaves.

*Date of MS.:* Thursday the fifth day of the dark half of the month of Kārttika of the Jupiter year Śrīmukha in which the copy of the first work was finished (see the colophon below) corresponds (according to Dr. Schram's Tables) to November 1<sup>st</sup>, A. D. 1753.

*Character:* Grantha.

(a)

The *Svarapañcāśacchlokī Vyākhyā*, a Commentary on the *Svaralakṣaṇa* (see the second work), ff. 1—57. The text, also, is included.

It begins:—atīndriyārthavijñānaṃ praṇamya brahma śāśvatam | taittirīyapadādīnāṃ vaksyāmi svaralakṣaṇam || anena ślokena parāparabrahma praṇāmapūrvakam āripsita-granthasyābhidheyam āha | vedopi śāśvatam brahma | etc. ... svaralakṣaṇajñāne phalāntaram apy asti | tannirṇīta-svareṣu padarūpajñānam | yathā | ayam iha prathamodhāyīti nāḍāgamaśamkā bhavati | tasmād ārabdhavyam evaitat || tatra paribhāṣām āha | udāttaś cānudāttaś ca varṇānām prakṛtau svarau || etc.

It ends:—arūpāniṣatsvarās tu uktāḥ kecit boddhyāḥ | kvacid addhyayanāt anye anyathāpi boddhyāḥ | sambhāryyā grhṇāti | palvalyā grhṇāti | yosau tapann udeti ityādi | ekaśrutiś cānukta bhavati | agniś ca jātavedāś ca upaniṣatsu ca ekaśrutir bhavati vyatyayaś ca | śikṣām vyākhyāśyāmaḥ | sahasraśīrṣam devam | sa vā eṣa puruṣonīarasamayāḥ | ityādi | anyepīti vacanam anyatrāpi kvacit padāddhyayanarahite vyatyayam sūcayati | pra ṇu vocam cikitūṣe sa tvan naḥ-plavo bhūtvā | sa vācas pate hṛd iti vyāharat || om iti svarapañcāśacchlokī vyākhyā pūrṇā || hariḥ om ||

The colophon is written in Tamil and contains the date: śrīmukhavaruṣam kārttigai māsam 5 va vyāṛakke (read viyārakki?) rammaile Egādesil (?) erudiñśadu.

(b)

The *Svaralakṣaṇa* (by *Keśavārya*, son of *Sūrideva-buddhendra*), a treatise on the accents in the Black Yajur-veda, ff. 58—62. The name of the author is not mentioned in our MS., but is given in Burnell I. O. p. 9 seq., from which it appears also, that our MS. contains only the first part of the work.

It begins:—atīndriyārtthavijñānam prapamya brahma śāśvatam | taittirīyapadādinām vakṣyāmi svaralakṣaṇam || udāttaś cānūdāttaś ca varṇānām prakṛtau svarau | svaritās tu dvidhocyante dhṛtaḥ kampaś ca sāmhitāḥ || tulyasvaras sarūpārtthe pade bhedepi tat supām | dvir uktā ca grhepy evaṃ dvidhemgyāmṣe vibhaktiḥ || 1 ||

It ends:—nyamsvaryuyyañ cidānāvyaśasaumyaś ceti tādr-śāḥ | anyepy addhyayanāt bodhya aruṇopaniṣatsvarāḥ || 50 || hariḥ om etc.

29.

WHISH No. 28.

Size:  $9\frac{1}{4} \times 1\frac{1}{2}$  in., 72 leaves, foliated from 1 to 69 (leaf 11 being counted twice), followed by two leaves numbered 72 and 79; from 7 to 9 lines on a page.

Material: Palm leaves.

Date of MS.: 18<sup>th</sup> cent.?

Character: Grantha.

Injuries: One half of leaf 72 is lost. An odd half leaf found in the volume does not belong to this MS. Leaf 69 is damaged.

Fragments of the *Mahāgaṇeśa-Mantrapaddhati* by *Gīrvāṇendra*, the pupil of *Viśveśvara*. *Viśveśvara* was a pupil of *Amarendra Yadi* (sic), *Amarendra Yadi* a pupil of *Gīrvāṇendra Yogin*.

It begins:—śrīmahāgaṇapataye namaḥ | Amarendra-yadiś śiṣyo Gīrvāṇendrasya Yoginaḥ | tasya Viśveśvaraś śiṣyo Gīrvāṇendroham asya tu | śiṣyo mahāgaṇeśasya vakṣye śrī-mantrapaddhatim | etān diṣṭyā<sup>\*</sup> khilās santas santuṣṭās

\* This word is not quite clear, perhaps drṣṭyā? Should it be drṣṭvā-khilān?

santu santatam | prathamam śrīmahāganapate(r) nyāsavi-  
dhāna(m) likhyate | atha punar ācamya | guruḥ | prāgvān-  
dano viṣtare(read °ro)paviṣṭas san ityādi granthārttthotra  
likhyate | etc.

The last three lines:—mūlāgnaye yavāgra(m) syāt annā-  
yānnan tu pāyasam | balāya tilatailam syāt sārasvatāya  
mākṣikam | taṇḍulan dhāraṇāya syāt medhāyai tv ikṣu-  
khaṇḍakam | dadhi puṣṭyai sthirāyāmbhaḥ prītaye kaḍali-  
phalam | āpūpaṁ vaśyakā. Here the MS. breaks off.

### 30.

WHISH No. 29.

Size:  $12\frac{1}{4} \times 17\frac{1}{8}$  in., 276 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date of MS.: 18<sup>th</sup> or 19<sup>th</sup> cent.?

Character: Grantha.

The *Mayūkkhamālikā*, a Commentary on (*Pārthasārathi-  
mīśra's*) *Śāstradīpikā* (a Commentary on the *Mīmāṃsā-  
Sūtras*), by *Somanātha*, the pupil and younger brother of  
*Veṅkaṭādriyajvan*, and the son of *Sūri Bhaṭṭa*, of the  
family of *Niṭṭala*. See Ind. Off., Part IV, p. 696 seq.,  
and Hall, p. 176.

It begins:—āviṣkarotu vibudhair abhivandiniyām vācam  
sa kopi mama vallabhasārvabhaumaḥ | vaṁśopi yatpari-  
grhitatayā vibhakti<sup>1</sup> vācālatām tribhuvanaikavimohayantīm |  
adhigamya kalām akhilam agrabhavād Veṅkaṭādriyajva-  
gurerāḥ<sup>2</sup> | vacanair anatipracurair vyākurve śāstradīpikām  
viśadavibudhāḥ<sup>3</sup> prañamya mūrdhna bahudhā vaḥ prār-  
tthaye kṛtāvasyām arpayata dr̥ṣam sūkṣmām nindata parato-  
bhinandata vā | etc.

It ends:—iti śrī-Niṭṭala-kula-tilaka-Sūri-bhaṭṭa-mahopā-  
ddhyāyatanūbhavasya Veṅkaṭādriyajvagarucaraṇānuja-So-

<sup>1</sup> bibhartti, Ind. Off. MS.

<sup>2</sup> Read °guroḥ.

<sup>3</sup> viśadam || 2 || vi° Ind. Off. MS.

manātha-sarvatomukhayājinaḥ kṛtau śāstradīpikāvyākhyā-  
yām mayūkhamālikāsamākhyāyām dvitīyasyāddhyāyasya  
caturtthaḥ pādaḥ || hariḥ om | śrīgurubhyo namaḥ |

### 31.

WHISH No. 30.

*Size:*  $5\frac{5}{8} \times 1\frac{1}{8}$  in., 94 leaves, 8 or 9 lines on a page.

*Material:* Palm leaves.

*Date of MS.:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

The *Sivagītā* in 16 Adhyāyas (from the *Padma-Purāṇa*, see Hall p. 123, Aufrecht-Oxford, p. 17, Mitra, Notices, vol. V, p. 94 seqq., No. 1777, but ibid. vol. IV, p. 84, No. 1488 described as belonging to the *Matsya-Purāṇa*).

It begins:—umāpatyam (*sic*) umājānim umāñ comāsahodaram | umānanāndaram patmām vidhiṃ vayam upāsmahe | pañcākṣaratanuṃ pañcavadanam prañavam śivam | apārakarunārūpaṃ gurumūrttim ahaṃ bhaje | Sūta uvāca | athātasampravakṣyāmi śuddhaṃ kaivalyamuktidaṃ | anugrahānmaheśasya bhavaduḥkhasya bheṣajam || 1 || *etc.*

It ends:—ity uktvā prayayus sarve sāyamsandhyāṃ upāsituṃ | stuvantas Sūtaputran te santuṣṭā gomatitātaṃ || iti śrī-sivagītāsūpaniṣatsu parabrahmavidyāyām yogaśāstre śiva-rāghava-saṃvāde ṣoḍaśoddhyāyaḥ || śrīśivāya namaḥ || hariḥ om ||

### 32.

WHISH No. 31.

*Size:*  $7 \times 1\frac{3}{8}$  in., 30 + 66 + (3) leaves, from 6 to 8 lines on a page.

*Material:* Palm leaves.

*Date:* Kollam year 997 ("Kollam 997 āmatadhanumāsam", at the end of the *Kaivalyanavanīta*) i. e. A. D. 1822.

*Character:* Malayalam.

(1)

The *Pañcaratnaprakaraṇa* in Malayalam language (ff. 1—8).

(2)

The *Gurugītā* from the *Skanda-Purāṇa* (ff. 9—22).  
See Aufrecht-Oxford 72b.

It begins (f. 9):—*śrīgaṇapataye namaḥ | kailāsaśikhare  
ramye bhaktānugrahataḥparā[h]<sup>1</sup> pranamya pārvatī bhaktyā  
śamkaram paripreçhati | 1 | śrīdevy uvāca | om namo  
devadeveśāparātppara jagatguroh<sup>2</sup> sadāśiva mahādevā (read  
°deva) gurudikṣām pradehi me | 2 |*

F. 22b ends:—*sadā śivo bhavety eva satyaṃ satyaṃ na  
saṃśayaḥ na (gu)ror adhikaṃ na guror adhi(ka)ṃ na guror  
adhikaṃ na guror adhikaṃ | hariḥ ||*

(3)

The *Pūrvottaradvādaśamañjarikā Stotra* by *Śaṅkara*  
(ff. 23—27).

F. 23 begins:—*hariḥ dinam api rajanīśāyampṛataḥ  
śīsiravasante punar āyataḥ kāla(h) kṛidati gacchaty āyus  
tad api na muñcaty āśāpāsam | bhaja Govindam bhaja  
Govindam Govindam bhaja mūḍhamate | 1 |*

Ff. 26b—27:—*dvādaśamañjarikābhir ihaīśā śiṣyānām  
kathito hy upadeśaḥ ekāgre na karoti vivekā te paśyante  
narakam anekam | bhaja Govindam | 24 || iti śrīmat-  
para(ma)hamsaparibhṛāmlākārya (read °parivrājakācārya)-  
śrīmat-Śaṅkarā(cā)ryaviracite pūrvottaradvā(da)śamañjari-  
kāstottram sampūrṇam || śrī-Śaṅkarācāryaviracire svāmine  
namaḥ śrīvidyārūpyasvāmine namaḥ ||*

(4)

Fragment of a short tract (in Sanskrit) (ff. 27—28b).

It begins:—*bandhaḥ karmany atha bahuvīdhe strīguhā-  
yām praviṣṭaḥ pumsor etakāṇa śakheḥite (??) śonite varttamā-  
naḥ vitppankothaikramibhi[h]r abhitas tāditaḥ pīḍitātmā  
yāvat | etc.*

F. 28b ends:—*sasnehabhyām paravaśatayā puṣpyamāṇaḥ  
pitṛbhyām kṛīḍālaulyam prathitabahuçāpalyam ullaghya*

<sup>1</sup> °talparā for °tatparā. Grantha MSS. frequently have lp for tp.

<sup>2</sup> Read devadeveśa parātppara jagadguro?

bālyam dvaitīyikaṃ puram atha vayah prāpnuvat dṛptacitto  
lakṣmī jāneta tava vada yugam vismaren māśma  
bhūpaṃ ॥

(5)

Fragment of another short tract (in Sanskrit) (ff. 29—30).

F. 29 begins:—hariḥ bhedābhedau savatrigalītau puṇya-  
pāpe viśirṇṇe māyāmohe kṣayam adhigatau naṣṭasanne-  
havyṛttau śabdātītam triguṇarahitam, etc.

F. 30b ends:—śāntikalyāṇahetum māyārāṇye dahanam  
amalam śāntinirvāṇadivam tejorāśim nigamasadana-Vyāsa-  
puttraśṭakam yaḥ prātaḥkāle pāti mahatām vyayātinirvāṇa-  
divam | Vyāsaputram ॥

(6)

The *Kaivalyanavanīta* (in Malayalam language) in  
2 Paṭalas (ff. 66).

33.

WHISH No. 32.

Size:  $9\frac{3}{4} \times 1\frac{5}{8}$  in., 23 leaves, 8 lines on a page.

Material: Palm leaves.

Date of MS.: 18<sup>th</sup> or 19<sup>th</sup> cent.?

Character: Grantha.

A Commentary on *Śaṅkarācārya's Ātmabodhaprakaraṇa*,  
(by *Madhusūdana Sarasvatī*, according to Prof. Aufrecht).

It begins:—atra bhagavān Śaṅkarācāryya uttamādhi-  
kāriṇām vedāntaprasthānatrayan nirmāya tadanvālocanā-  
sama(r)tthānām mandabuddhīnām anugrahārtham sarvave-  
dāntasiddhāntasaṃgraham ātmabodhākhyam prakaraṇan  
didarśayiṣuḥ pratijānīte | tapobhir iti | etc.

It ends:—tasmād ātmātūrttharatasya na kiñcid avaśi-  
ṣyata iti bhāvaḥ ॥ iti śrīmat-paramahansa-parivrajakācāryya-  
śrī - Govinda - bhagavatpādācāryya - śiṣya - śrīmat - Śaṅkarā-  
cāryya - viracitātmabodhaprakaraṇasya tīkā samāptā |  
hariḥ | om |

## WHISH No. 33.

*Size:*  $14 \times 1\frac{7}{8}$  in., (2) + 276 [really 288, for after f. 67, ff. 48—67 are repeated again—I marked them as 48\*—67\*—and after f. 171 f. 180 follows, though nothing is missing] + (3) leaves, from 7 to 10 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 'Decr. 1831.' The Kālayukti (or Kālayukta) year immediately preceding 1831 is A. D. 1798/99, but the MS. may have been written 60 or 120 years earlier (A. D. 1738/39 or even 1678/79).

*Scribe:* Śeṣasūri.

*Character:* Grantha.

The *Viṣṇu-Purāṇa*, in 6 Aṁśas.

It begins:—om nārāyaṇan namaskṛtya naraṇ caiva na-rottamam | Vyāsaṁ sarasvatīn devīm tato jayam udīrayet || prañamya viṣṇuṁ viśveśabrahmāḍin prañipatyā ca | gurum prañamya vakṣyāmi purāṇaṁ vedasammitaṁ | itihāsapurāṇajñam vedavedāṅgapārāgaṁ | dharmmaśāstrārththatatva-jñam Vasiṣṭhatanayātmajaṁ | Parāśaraṁ sukhāsinam kṛta-pūrvāhnikakriyaṁ | Maitreyaḥ paripapraccha prañipatyābhivādya ca | etc.

The I<sup>st</sup> Aṁśa ends (f. 55):—devarsipitrīgandharvayakṣādinān tu sambhavaṁ | bhavanti śṛṇvataḥ pumso devādyaḥ varadā mune | iti śrīviṣṇupurāṇe prathamamśe dvāvīmśo-ddhyāyaḥ || prathamomśas samāptaḥ ||

The II<sup>nd</sup> Aṁśa ends (f. 76):—iti bharatanarendrasāra-vṛttaṁ kathayati yaś ca śṛṇoti bhaktiyuktaḥ | sa vimalama-tir eti nātmamoham bhavati ca saṁsaraṇeṣu muktivyogyaḥ || iti śrīviṣṇupurāṇe dvitīyamśe ṣoḍaśo-ddhyāyaḥ | hariḥ om | dvitīyomśas samāptaḥ | om |

The III<sup>rd</sup> Aṁśa ends (f. 117):—pumsām jaṭābharaṇa-maulavatāṁ vṛthaiva moghāśinām akhilaśaucanirākṛtānām | toyapradānapitrīpīṇḍabahīṣkṛtānām sambhāṣanād api narā narakam prayānti || iti śrīviṣṇupurāṇe tṛtīyamśe aṣṭādaśo-ddhyāyaḥ | hariḥ om.

The IV<sup>th</sup> Aṁśa ends (f. 171b):—etaḍ veditvā na na-reṇa kāryyam mamatvam ātmany api paṇḍitena | tiṣṭhantu tāvat tanayātmaja(d)yaḥ kṣetrādāyo ye tu śarīratonye | ityā-

dimahāśriviṣṇupurāṇe caturtthemśe caturviṁśoddhyāyaḥ ||  
caturtthāmsas samāptaḥ || hariḥ om ||

The V<sup>th</sup> Aṁśa ends (f. 252):—śrī-Parāśaraḥ | ity ukto-  
bhyetya pārthābhyāṃ yamābhyāṃ ca tathārjunāḥ | drṣṭāṇ  
caivānubhūtaṇ ca sarvaṃ ākhyātavāms tadā | Vyāsavākyaṇ  
ca te sarve śrutvārjunamukheritam | rājye Parīkṣitam kṛtvā  
yayuh Pāṇḍu(su)tā vanam | ity etat [s]tava Maitreya vistareṇa  
mayoditam | jātasya yad Yador vaṃśe Vāsudevasya ceṣṭi-  
tam || iti śriviṣṇupurāṇe pañcamemśe aṣṭatṛi(m)śoddhyāyaḥ ||  
śrīkrṣṇāya namaḥ ||

The VI<sup>th</sup> Aṁśa ends (f. 276b):—iti vividham ajasya  
yasya rūpam prakṛtiparātmanamayam sanātanasya | pradiśatu  
bhagavān aśeṣapumsām harir apajanmajarādikām samr-  
ddhim || iti śriviṣṇupurāṇe ṣaṣthemśe aṣṭamoddhyāyaḥ || om  
hariḥ om || śrī-Parāśarāya namaḥ || śrī-Vedavyāsāya namaḥ ||  
samāptaṣ ṣaṣṭhomśaḥ || hariḥ om . . . om śrīḥ viṣṇupurāṇam  
samāptam || bindudurllipi° . . . sajjanāḥ || abdesmin kālayu-  
ktyākhye jyeṣṭhamāsy aṣṭame dine | likhitam vaiṣṇavam  
idaṃ purāṇam Śeṣasūriṇā || om.

### 35.

#### WHISH No. 34.

Size: 9 $\frac{1}{2}$  × 2 in., 170 leaves, from 8 to 14 lines on a page.

Material: Palm leaves.

Date of MS.: 18<sup>th</sup> or 19<sup>th</sup> cent.?

Character: Grantha.

The *Jayamaṅgalā*, a Commentary on the *Lalitāsahasra-  
nāmastotra* (from the *Brahmāṇḍa-Purāṇa*), by Bhaṭṭa  
*Nārāyaṇa*, a son of *Veṅkaṭādri*. See Mitra, Notices,  
vol. VII, p. 57, No. 2287.

It begins:—śrīmahāgaṇapataye namaḥ | śrīmātaḥ karuṇā-  
kaṭākṣasaraṇīm samprāpya te patmabhū(r) brahmāṇḍāni  
karoti rakṣati harir hantiśvaro līlayā | trayyante puruṣaḥ  
parātpara iti khyātopi samvitkale sā kṣātheti ca sā parā  
gatiḥ iti tvayy eva viśrāmyati | etc.

Then ff. 1b—2a:—advaitavidyācāryya-śrī-Veṅkaṭādri-

tanūbhavaḥ | Nārāyaṇāmbikāgarbhaśuktimuktāmaṇis su-  
dhīḥ | lalitadeśikādeśād vyākhyām Nārāyaṇa sphuṭam | sa-  
hasrasya rahasyānām nāmnām viracayāmy ahaṃ | etc. . .  
vyākurmmahe | śrīśrīmateti | śrīr aiśvaryyam, etc.

It ends:—śrī-Bhaṭṭa-Nārāyaṇena viracitā lalitāsahasra-  
nāma-stotravyākhyā jayamamgaḷākhyā sampūrṇā śrīmahā-  
tripurasundarīcaranāravindayor nnityabhaktir astu mama |  
śrīrāmāya paramagurave namaḥ || hariḥ om || śubham astu  
gurucaranāravindābhyān namaḥ om ||

### 36.

WHISH No. 35.

*Size:* 11 × 1½ in., (2) + 176 [really 140, ff. 77—115 being missing,  
and ff. 38—39 being double] + (1) leaves, from 11—13 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> cent.?

*Character:* Grantha.

Portions of the *Mīmāṃsākaustubha*, a Commentary on  
*Jaimini's Mīmāṃsā-Darśana*, by *Khaṇḍadeva*, the son of  
*Rudradeva*, extending from the beginning of the second  
Adhyāya to the end of the first Pāda of the third Adhyāya.  
Besides, there is a lacuna from the end of the 2<sup>nd</sup> to the  
beginning of the 4<sup>th</sup> Pāda in the second Adhyāya.

It begins:—śrīmahāganapate n(a)maḥ śubham astu śrīma-  
hāganapate n(a)maḥ | śubham astu evam upotghātaprasaktā-  
nuprasakte mantralakṣaṇāḍau samāpte yatprasamgena  
yad āgatam tatsamāptau tatbuddhis sañjāyata iti nyā-  
yena bhāvārthādhikaraṇoktadhātvarthakaraṇatvasya upa-  
sthite, etc.

In margine: śabdāntarādhikaraṇam.

F. 18b:—viśeṣadarśanāc ca pūrveṣāṃ sarveṣu hy apra-  
vṛtti syāt || See *Mīmāṃsādarśana* II, 2, 4.

F. 75:—sarvasyevoktakāmatvāt tasmin kāmāsruti syāt  
nidhanārthā punaśrutiḥ || II, 2, 29.

F. 76b ends:—phalasambandhaḥ na vātadakṣaṃ guṇāt  
bhāvanābheda iti prayojanam pū.

Ff. 77—114 are missing, and f. 115 begins:—lepi nirū-dhalakṣaṇayā prayogadarśanena, *etc.*

F. 115b:—kartur vā śrutisaṃyogāt || II, 4, 2.

The 2<sup>nd</sup> Adhyāya ends (f. 127b):—śrī-Rudradevasūnoḥ kṛtir eṣā Khaṇḍadevasya | mīmāṃsākaustubhākhyo bhedā-ddhyāddhyeya (*sic*) caturtthāmgreh || iti śrī-Khaṇḍadeva-kṛtau mīmāṃsākaustubhe dvitīyoddhyāyaḥ || śrīguru° *etc.*

F. 173b:—vyavasthā vārtthasya śrutisaṃyogāl lingasyā-rtthena sambandhāl lakṣaṇārtthā punaśrutih || III, 1, 27.

It ends (f. 176):—mīmā(m)sāmbunidhiṃ pramatthya vi-vidhair nnyāyocayair nirjjaraiḥ kṛtvā Jaiminisūtramanda-ram amuṃ vedaṃ tathā vāsukim | yad dhālāhalasamjñam eva kalitaṃ granthāntaram sajjanaiḥ śrīkṛṣṇasya tu bhū-ṣaṇāya sa paraṃ yaḥ kaustubhākhyo maṇiḥ || śrī-Rudra-devasūnoḥ kṛtir eṣā Khaṇḍadevasya | mīmāṃsākaustubhā-khyoṣeṣāddhyāye pāda ādyāyaṃ || śrīmatpūrvottaramīmāṃ-sāpārāvārīṇadhurīṇa-śrī-Rudradevasūnoḥ Khaṇḍadevasya kṛtau mīmāṃsākaustubhe tritīyasyāddhyāyasya prathamāḥ pādaḥ || śrīmahāgaṇapate namaḥ || śubham astu hariḥ om ||

### 37.

#### WHISH NOS. 36 A AND 36 B.

*Size:* 2 Vols.,  $15\frac{1}{2} \times 1\frac{3}{8}$  in., 205 leaves (ff. 124—205 in vol. II), from 6 to 8 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 'Calicut 1824.' The Krodhin year preceding 1824 is Śaka 1707 or A. D. 1784/85, but it seems more likely that the MS. was written A. D. 1724/25.

*Scribe* or owner of the books: Nārāyaṇa.

*Character:* Grantha.

The *Ujvalā*, a Commentary on the *Āpastambīya Dharma-sūtra*. No. 36 A contains the first Praśna, No. 36 B the second Praśna.

This is the MS. 'G. U.' used by Dr. G. Bühler for his second edition of the *Āpastambīya Dharma-sūtra* (Bombay Sanskrit Series Nos. 44 & 50). See Part I, p. ii.

Vol. I ends:—iti Haradattaviracitāyān dharmmavyākhyāyām ujvalāyām ekādaśaṃ paṭalam || samāptaḥ praśnaḥ || hariḥ om || śivāya namaḥ || athāto niyameṣu śrāvanyān tapa svāddhyāya upāsane maddhvām anne mamāddhyātmikān kṣatriyaṃ yathā kathā ca vidyayaikādaśa || om pāṇigrahaṇād adhi gṛhamedhino vratam |

Vol. II begins:—pāṇigrahaṇād adhi gṛhamedhino vratam | pūrvasmin praśne ādyayoḥ prāyeṇa brahmacāriṇo dharmmā uktāḥ | uttareṣv aṣṭasu sarvāśramāṇām | etc.

It ends:—iti Haradattaviracitāyān dharmmavyākhyāyām ujvalāyām ekādaśaḥ paṭalaḥ || hariḥ om || dvitīyapraśnas samāptaḥ || ... krodhisamvatsaram kannimāsam yeṭṭānteti ujvalā samāptā || śrīrāmārppanam || Nārāyaṇasya granthas samāptaḥ ||

### 38.

#### WHISH No. 37.

*Size:*  $9\frac{1}{2} \times 1\frac{3}{4}$  in., 13 + 117 leaves, 8 or 9 lines on a page.

*Material:* Palm leaves.

*Date:* The Pārthiva year in which the MS. was written (see below) probably corresponds to A. D. 1766, perhaps to A. D. 1825/26.

*Scribe:* Veṅkusudhivara Śaunḍa.

*Character:* Grantha.

#### (1)

##### The *Taittirīya-Prātiśākhya*.

It begins:—atha varṇasamāmnāyaḥ | atha navāditas samānākṣarāṇi | dve dve savarṇe hrasvadiṅge | na plutapūrvam | ṣoḍaśādita svarāḥ | śeṣo vyañjanāni, etc.

It ends:—saṃsadam gacched ācāryyasamsadam iti || atha catasro dvādaśa || iti dvitīyapraśnaḥ prātiśākhye samāptaḥ || hariḥ om śubham astu |

#### (2)

The *Tribhāṣyaratna*, a Commentary on the *Taittirīya-Prātiśākhya*.

It begins:—bhaktiyuktaḥ prānamyāham gaṇeśacarana-  
dvayam gurūn api girān devīm idam vakṣyāmi lakṣaṇam |  
vyākhyānam prātiśākhyasya vikṣya vārarucādikam | kṛtan  
tribhāṣyaratnam yat bhāstate bhūsurapriyam | *etc.*

It ends:—iti tribhāṣyaratne prātiśākhyavivarane dviti-  
yaprasne dvādaśoddhyāyah || samāpto dvitiyaprasnaḥ || hariḥ  
om || śrīmatpārthivavatsare madhurtau māse madhau śyā-  
male pakṣe proṣṭhapadarkṣake kavidine dvādaśyupetehani |  
granthaś cottararatnaśabdāmītaśrīmattribhāṣyābhidha śrī-  
mad-Vemkusudhivareṇa likhitaś Śaunḍena śāstrottame ||  
hariḥ om śrīgurubhyo namaḥ ||

### 39.

WHISH No. 38.

*Size:*  $17\frac{5}{8} \times 2$  in., 175 leaves, 10 or 11 lines on a page.

*Material:* Palm leaves.

*Date of MS.:* The Yuvaṇ year in which the MS. was written  
(see below) probably corresponds to A. D. 1755/56, possibly to A. D.  
1815/16.

*Scribe:* The son of Śeṣādri. See above Nos. 15 & 27.

*Character:* Grantha.

The *Bhāgavata-Purāṇa*, together with *Śrīdhara's* Com-  
mentary, Skandhas 11 and 12.

It begins:—om | avighnam astu | vijayante parānanda-  
kṛṣṇapādarajasrajaḥ | yā dhṛtā mūrddhni jāyante mahen-  
drādīmahāśrajaḥ || pravarttitaḥ (read pravṛttitaḥ) parā-  
nandakṛṣṇakṛiḍānuvarṇitā | tannivṛtyā parānandaparāro-  
honuvarṇyate || evaṇ tāvad daśamaskandhe bhūbhārāvata-  
raṇāya nijabhūtivibhūṣitayaduvamśasya yaduvamśāvata-  
ritasakalāsuraṁśasya bhagavata śrīkṛṣṇasya taducitapra-  
vṛttiviḍambanena tacchravaṇasmarāṇādīparāṇām pareṣāṃ  
ānandakāraṇam kṛiḍānuvarṇitā | *etc.*

F. 1b:—ekādaśaskandhasya pravṛttiḥ tasya yathāmati-  
vyākhyānam ārabhyate tatra mausalaprasaṅgārtham pūr-  
vaskandhārtham anuvadati ślokaḍvayena || kṛtvā daityava-  
dham kṛṣṇas sarāmo yadubhi(r) vṛtaḥ | bhuvovatarāyat bhā-  
raṇ jāviṣṭhaṇ janayan kalim || *etc.*

The 11<sup>th</sup> Skandha ends (f. 134):—iti śrīmatbhāgavate mahāpurāṇe saṃvākyāṇa ekādaśaskandhe paramaṃ(read pārama)hamsyāyāṃ saṃhitāyāṃ ekatrimśoddhyāyaḥ || śrī-kṛṣṇāya namaḥ || evaṃ ekādaśaskandhabhāvārthapadadīpikā | svājñānaddhvāntabhītena Śrīdhareṇa prakāśitā | idānīm nātigūdharttham śrīmat-bhāgavatam kva nu | mandabuddhir aham kṛṣṇe prema kim kin na kārayet || ajñānaddhvāntabhītanām bhaktānām bhagavān hariḥ | Śrīdharācāryyarūpeṇa vyākhyānam akarot svayaṃ || yodvayātmā-bhīdhānena lokam rakṣann ajījanat | tasya pādayugacchatram mūrddhni vidhāryatām || ekādaśaskandhavyākhyāparipūrṇā || śrīkṛṣṇāya satyabhāmāsahitāya namaḥ || vatsare ca yuva uttarāyaṇe kumbhamāsam adhige divākare | kālapakṣa udabhūpriyarkṣake śukraśiṣyaguruvāsare divā | likhitaikādaśaskandhaṭikā ślokaḥ prasammitā | Śeṣaputreṇa viduṣā samūhyāśābdikair asau || binduśṛṅgākṣarair hīnam *etc.*

The Commentary to the 12<sup>th</sup> Skandha begins (f. 135):—jayati śrī-Parānanda(h) kṛṣṇāpāṅgalasaddṛśaḥ | *etc.*

It ends (f. 175):... nama iti dvābhyāṃ || namaḥ tasmai bhagavate vāsudevāya sākṣiṇe | ya idam kṛpayā kasmāi vyācacakṣe mumukṣave || vyācacakṣe vyākhyātavān || yogīndrāya namaḥ tasmai śukāya brahmarūpiṇe | samsārasarpadaṣṭam yo viṣṇurātama amūmucat || iti śrīmat-bhāgavate mahāpurāṇe saṃvākyāṇe dvādaśaskandhe trayodaśoddhyāyaḥ || śrīkṛṣṇāya namaḥ || dvādaśaskandhaḥ pūrṇaḥ || bhāvārthadīpikā etāṃ bhagavatbhaktavallabhām | śrī-Parānanda-pādābhībhāṅgaśrī-Śrīdharokarot ... śrīgurum Paramānandam vanda ānandavīgraham | yatkrpālavalēṣena Śrīdharas sukṛtas sukhi || om dvādaśas skandhas samāptaḥ || hariḥ om ||

yuvābhīdhānebda udagdiśaṃge hy anantarātne (?) śīśīrarttubhānau | māse ghaṭe pakṣa ihāvadātaglaurākāyāṃ likhitam mayedaṃ || satīkan dvādaśaskandhamūlam Śeṣādrisūnūnā | Viśvāmītrānvayamahāpamkottbhavadinaṃ kṛte || hariḥ om || śrīgurubhyo namaḥ || binduśṛṅgākṣarair *etc.* ... śrīparadevatāyai namaḥ || śrīsarasvatyai mīnākṣyai namostu om śubham astu hariḥ om ||

40.

WHISH No. 39.

*Size:*  $7\frac{5}{8} \times 2\frac{1}{8}$  in., 59 leaves, 9 or 10 lines on a page.

*Material:* Palm leaves.

*Date of MS:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

The *Bhagavadgītā*, with a brief introduction.

It begins:—*asya śrī-bhagavatgītāśāstramahāmantrasya | Vēdavyāso bhagavān ṛṣiḥ | anuṣṭup cchandaḥ | tāsām gītānām kvacin nānācchandāmsi | evamprakārīni cchandāmsi | viś-varūpo viṣṇuḥ paramātmā bhagavān śrīman-nārāyaṇo devatā | aśocyān anvaśocas tvam prajānāvādāms ca bhāṣasa iti bījaṃ | sarvadharmmān parityajya mām ekaṃ śaraṇaṃ vrajeti śaktiḥ | ūrddhvamūlam adhaśśākhā aśvatthaṃ prāhur avyayam iti kilakaṃ | śrībhagavatsamārādhanaṛthe jape viniyogaḥ | etc.*

The text begins (f. 2):—*Dhṛtarāṣṭra uvāca | dharmma-kṣetre kurukṣetre samavetā yuyutsavaḥ | etc.*

F. 5b:—*viṣṭjya saśaraṇ cāpaṃ śokasaṃvignamānasaḥ || śokasaṃvignamānasa iti || iti on tat sad iti mahābhārata śatasahasrikāyāṃ saṃhitāyāṃ vaiyāsikāyāṃ bhīṣmaparvaṇi śrībhagavadgītāsūpaniṣatsu parabrahmavidyāyāṃ yogaśāstre śrīkṛṣṇārjunasamvāde arjunaviśādayogo nāma prathamoddhyāyaḥ ||*

It ends:—*iti on tat sat śrībhagavatgītāsūpaniṣatsu parabrahmavidyāyāṃ yogaśāstre śrīkṛṣṇārjunasamvāde sakalavedaśāstrapurāṇasaṃgrahamokṣayogo nāmāṣṭādaśoddhyāyaḥ || śrīkṛṣṇāya parabrahmaṇe namo namaḥ || śrī-vāsudevārpaṇam astu |*

41.

WHISH No. 40.

*Size:*  $10\frac{1}{2} \times 1\frac{7}{8}$  in., 190 leaves, 8 or 9 lines on a page.

*Material:* Palm leaves.

*Date of MS:* An entry by Mr. Whish, found on the last page, is dated 'Calicut 1826'. The MS. may be about 50 or even 100 years older.

*Character:* Grantha.

The *Subodhinī*, a Commentary on the *Bhagavadgītā*, by Śrīdharaśvāmin, in 18 Adhyāyas.

It begins:—vande kṛṣṇārjunau vīrau naranārāyaṇāv ubhau | dhārttarāṣṭrakulonmattagajārohaṇavallabhau | sāraththam arjunasyājau kurvan gītāmṛtan dadau | lokatrayopakārāya tasmai kṛṣṇātmāne namaḥ | . . . śrīmādhavaṃ praṇamyaṥa deyaṃ viśveśam ādarāt | tatbhaktiyantritaḥ kurve gītāvyākhyāṃ subodhinīm | *etc.*

Adhyāya I ends on f. 9, A. II on f. 27b, A. III on f. 40b, A. IV on f. 54, A. V on f. 63b, A. VI on f. 74, A. VII on f. 82, A. VIII on f. 90, A. IX on f. 97b, A. X on f. 106, A. XI on f. 120b, A. XII on f. 126, A. XIII on f. 137, A. XIV on f. 144, A. XV on f. 151, A. XVI on f. 157b, A. XVII on f. 165b, A. XVIII on f. 190.

It ends:—śrī-Paramānandapādābjarajaśrīdhārīṇādhunā | Śrīdharasvāminā proktā gītāṭikā subodhinī || iti śrībhagavatgītāṭikāyām subodhinyām Śrīdharasvāmi-kṛtāyām paramārththanirṇayo nāma aṣṭādaśodhyāyaḥ || śrīkṛṣṇāya paramātmāne namaḥ || svaprāgalbhyabalād vilokya bhagavatgītān tadantargatan tatvaṃ prepsur upaiti kim gurukṛpāviyūṣadrṣṭim vinā | asya svāñjalīnā rahasyajaladher āditsur antarmmaṇināvartteṣu na kin nimajjati janas satkarpadhāraṃ vinā || hariḥ om *etc.*

## 42.

WHISH No. 41.

*Size:* 9 $\frac{3}{8}$  × 1 $\frac{5}{8}$  in., (3) + 87 + (3) leaves, 7 or 8 lines on a page.

*Material:* Palm leaves.

*Date:* Entries by Mr. Whish are dated 1825. The MS. may be about 50 years older.

*Character:* Grantha.

The *Devīmāhātmya* from the *Sūryasāvarṇika-Manvantara* of the *Mārkaṇḍeya-Purāṇa*, in 23 Adhyāyas, preceded by the *Argalastotra*, and *Kīlakastotra*. The edition by L. Poley (Berlin 1831), and the Bombay editions of 1862 (Śake 1784) & 1864 (Śake 1786) contain only 13 Adhyāyas.

It begins:—nyāsam āvāhanāñ caiva nāmāny argalakīla-  
kam | hrdayaṇ ca dalañ caiva ddhyānam kavacam eva  
ca | mātmyaṇ ca japeṇ nityam aṣṭamyāñ ca viśeṣataḥ |  
sarvasaubhāgyam āpnoti[m] dehānte ca labhet gatiṃ |  
om | pādayor vārābhyo namaḥ | nitambe nārasimhyai  
namaḥ | etc.

F. 5b:—iti śrīdevīmāhātmye argalastotram samāptam ||

F. 7:—iti śrīdevīmāhātmye kilakastotram samāptam ||  
athātas sampravakṣyāmi vistareṇa yathātatham | caṇḍikāhr-  
dayam guhyam śruṇuṣvaikāgramānasaḥ\* | hrām hrīm hrībi (?)  
ai hrīm śrīm klīm jaya jaya cāmūḍike tridaśamaku-  
ṭakoti saṃghattacaraṇāravinde sāvitrī gāyatrī sarasvatī  
mahāhikṛtahāriṇe bhairavarūpadhāriṇi prakatitadamṣtro-  
gravadane ghore ghoranayane jvalajvālāsahasraparivṛte, etc.

The first Adhyāya ends on f. 30.

F. 72:—eva[m]n devyā varam labdhvā Surathaḥ kṣatriya-  
[r]ṣabhaḥ | sūryyāj janma samāsādyā sāvarṇir bhavitā  
manuḥ || iti śrīmārkaṇḍeyapurāṇe sūryyasāvarṇike manvan-  
tare devīmāhātmye surathavaiśyavarapradānan nāma tra-  
yodaśoddyāyaḥ ||

The 16<sup>th</sup> Adhyāya ends on f. 78b. Ff. 79—87 are also  
foliated separately by letters, viz. ka, kha, etc.

End:—īśanakṛṇekṣamkṣetrapālāyanamaḥ | aṣṭadalabāhye  
devyās tad dakṣiṇāntam gaṃgaṇapataye namaḥ | paṃpara-  
magurubhyo namaḥ | paṃparamagurupādukābhyo namaḥ |  
ḍamvatukabhairavāya namaḥ | dūmdurgāyai namaḥ | paṇtipū-  
jayet || iti śrīmārkaṇḍeyapurāṇe sūryyasāvarṇike manvantare  
devīmāhātmye paṇtipūjārahasyan nāma trayovimśo (pañca-  
vimśo, pr. m.) ddhyāyaḥ | śrīmahādevyai namaḥ | śrīgurubhyo  
namaḥ | śivāya namaḥ | hariḥ om ||

### 43.

#### WHISH No. 42.

Size: 11 $\frac{3}{4}$  × 2 in.; (3) + 97 + (4) leaves, about 10 lines on a page.

Material: Palm leaves.

\* These MSS. generally read śruṇu- for śṛṇu-.

*Date:* An entry by Mr. Whish is dated 1825. The MS. may be about 50 years older.

*Scribe:* Ananta Nārāyaṇa.

*Character:* Grantha.

(1)

The *Kulārṇava(tantra)*, in 17 Ullāsas (ff. 1—95). See Aufrecht-Oxford p. 90 seqq. (No. 147); Ind. Off. IV, p. 879; Mitra, Notices, I pp. 138 (No. 258), 160 (No. 290).

It begins:—gurubhyo namaḥ (1) upaśrutinām anyeṣām upaśrutiriyam sadā | śruṇ(ut)am sarvavirāṇām caranam smaranam mmamā | guruṃ gaṇapatiṃ durgām kṣetreṣām śivam arca-(read acyū?)tam | brahmānam girijām lakṣmīm vāṇīm vande vibhūtaye | anādyāyākṣhilādyāyāmāyine gatamāline | arūpāya svarūpāyāśivāya guruve namaḥ | devyau(sic)vāca | on namo devadeveśa pañcakṛtyavidhāyaka | sarvajña bhaktisulabha śaraṇāgatavatsalā (read °la) | mūleśa parameśāna karuṇāmṛta-vāridhe | asāre ghorasamsāresarve[da]du(h)khamalīmasāḥ/etc.

F. 17:—iti śrīkulārṇave ūrddhvāmnāyamāhātmye tritīyollāsaḥ ||

F. 27:—iti śrīkulārṇavamāhātmye rahasye sarvāṅgamottame kulādivyādikathanam pañcamollāsaḥ ||

The 7<sup>th</sup> Ullāsa ends on f. 37, the 8<sup>th</sup> U. on f. 44b, the 9<sup>th</sup> U. on f. 51, the 10<sup>th</sup> U. on f. 56, the 11<sup>th</sup> U. on f. 61b, the 12<sup>th</sup> U. on f. 67b, the 13<sup>th</sup> U. on f. 72b, the 14<sup>th</sup> U. on f. 78, the 15<sup>th</sup> U. on f. 84b, the 16<sup>th</sup> U. on f. 89b.

It ends (f. 95):—iti śrīmatkulārṇave mahārahasye sarvāgamottame mokṣapāde kulāvivāhapraśamsan nāma sapta-daśollāsaḥ ||

(2)

The *Mantrākṣaramālā*, in 16 stanzas (ff. 95b—98b).

It begins:—kallolo(lla)sitāmṛtābdhilaharimaddhyevirājan-manidvīpe kalpakavāṭikāparivṛte kādambavāṭojvale ratna-stambhasahasranirmītasabhāmāddhye vimānottame cintā-ratnavinirmīte janani te śiṃhāsanam bhāvaye || 1 ||

It ends:—śrīmantrākṣaramālayā girisutām yaḥ pūjayec cetasā sandhyāsu prativāsaram suniyatam tasyām malas-

yācirāt cittāmbhoruhamandape girisutā nṛttam vidhatte sadā  
vāṇivaktrasaroruhe jaladhijāgehe jaganmaṅgaḷam ॥ 16 ॥  
śrīmahātripurasundaryyai namaḥ | karakṛtam aparādham  
kṣantum arhanti santaḥ | śaṃkarasya caritākathārasaḥ  
candraśekharagunānikīrttanam nilakaṇṭha tava pādaseca-  
nam sambhavantu mama janma(ni) janmani | idaṃ pustakam  
gurunujanū Ananta - Nārayaṇa - likhitam | śrīgurubhyo  
namaḥ | hariḥ om śubham astu ॥

44.

WHISH No. 43.

*Size:*  $10\frac{1}{2} \times 1\frac{5}{8}$  in., (1) + 38 + (2) + 11 + (1) leaves, 8 lines on  
a page.

*Material:* Palm leaves.

*Date:* An entry by Mr. Whish is dated 'Calicut 1825'. The MS.  
is probably not much older.

*Character:* Grantha.

(1)

The *Viṣṇupādādikeśāntastuti* by *Śaṅkara*, with a Com-  
mentary, called *Sukhabodhinī*. Printed, with a different  
commentary, in the *Kāvya-mālā*, Part II, pp. 1—20.

It begins:—hariḥ | nābhinālikalolambabhaṃgīvāṇitapaḥ-  
phalaḥ | kuṇḍumbikalaśāmbhodheḥ kanyāyā(h) kalaye mahaḥ |  
alīkalocaṇātopād alīkaṃ rataye dadat | vipralambhaṃ pura-  
strīṇāṃ puṣṇat tejo bhajāmahe | giripāthodhipāthoajasada-  
nānandadhoraṇiḥ | padaṃ kurve namasyānām umālakṣmī-  
sarasvatīḥ | bhagavatpādapādādikeśastutyā madhusrutā |  
vyākhyā vitanyate ramyā nāmnāsau sukhābodhinī ॥ iha  
khalu sakalajagadanugrahāya svecchākṛtavigrahaparigrahaḥ  
paramakāruṇikāgraganyāḥ sarvajñāśikhāmaṇayaḥ śrī-  
Śaṃkarabhagavatpūjyapādāḥ śrīmadvaipāyanapraṇītabrah-  
masūtravyākhyānarūpaśrīmat - bhāṣyakaraṇena mumukṣu  
jijñāsyāṇ jagaj janmādikāraṇam sakalopanīśatgamyam  
saccidānandādvayam pratyagabhinnam viṣṇvākhyam brahma  
mukhyādhikāribhyaḥ karatalabadaravat sphuṭam pradar-  
śya mandādhikārinām anujighṛkṣayā nirviśeṣam param

brahma sāksāt karttum anīśvarāḥ ye mandās tenukampyante saviśeṣanirūpaṇair iti nyāyena tasyaiva paratatvasya sakalaśrutismṛtipurāṇavacanaiś śuddhasatvopahitātvena sātvika-sevyaatvena cāvagatasya śamkhacakraśārṅganandakakau-modakīrūpapañcāyudhālamkṛtasya garuḍavāhanasya śeṣa-śāyinaḥ śrīmahālakṣmībhūmidevisametasya kaustubhāśrī-vatsamuktābharanākīrītakāṭakāṅgadādisarvābharanabhūsi-tasya sakalalokātiśayālusaundaryyasimnaḥ niratiśaya-dayāsu-dhāsamudrasya sakalajagadrakṣaṇadīkṣitasya śrībhagavato nārāyaṇasya pādādikeśastutin tadupāsanarūpām sakṛt pā-ṭhamātreṇa sakalapuruṣārthasandohinīm dvipañcāśatslokāt-mikām karttum ārabhante || tatrāḍau varṇyate śamkho bhu-jāgrevasthito hareḥ | nīlāśailaśikhārūḍhacandrabimbaśrīyaṃ vahan || lakṣmībharttur bhujāgre kṛtavasati sitaṃ yasya rūpaṃ viśālaṃ, etc.

It ends:—paramānandam ātmasvarūpaṃ praviśati tatraiva liyate brahmānandasvarūpeṇāvatīṣṭhata iti siddham || iti śrīmatparamahamsaparivrajakācāryya-śrī-Govinda-bhagavat-pūjyapādaśiṣya-śrī-Śamkara-bhagavatpādakṛta-śrīviṣṇupādā-dikeśaparyyantastute(r) vyākhyā samgrhitā samāptā || hariḥ | om |

(2)

The *Uttaragītā*, a kind of appendix to the *Bhagavadgītā*, in three *Adhyāyas*. See A. Holtzmann, *Das Mahābhārata* II, 165 seq.

It begins:—kṛṣṇāya vāsudevāya jñānamudrāya yogine | nāthāya rukminīśāya namo vedāntavedine | Arjuna uvāca | yad ekaṃ niśkalaṃ brahma vyomātītan nirañjanam | apra-tarkyam anirdeśyaṃ vināśotpattivarjitam | etc.

F. 4:—om tat sad iti śrīma[t]duttaragītāsūpaniṣatsu parabrahmavidyāyām yogaśāstre śrīkṛṣṇārjunasaṃvāde a-dvaitavāsan nāma prathamodḍhyāyah ||

F. 8:—iti śrīmaduttaragītāsūpaniṣatsu . . . dvitīyo-dḍhyāyah ||

It ends:—sarvacintāvinirmuktan niścintam acalaṃ bhavet | on tat sad iti śrībhagavatgītāsūpaniṣatsu para-brahmavidyāyām yogaśāstre śrīkṛṣṇārjunasaṃvāde advaita-

vāsan nāma tritīyoddhyāyaḥ || śrīkṛṣṇārpanam astu śrīguru-  
bhyo namaḥ | śrīdakṣiṇāmūrttaye namaḥ ||

45.

WHISH No. 45.

*Size:*  $10 \times 2\frac{1}{8}$  in., 36 + (1) leaves, 11 or 12 lines on a page.

*Material:* Palm leaves.

*Date:* An entry by Mr. Whish at the end of the MS. is dated 'Calicut 1825.' The MS. is probably not much older.

*Character:* Grantha.

The *Ratirahasya*, a treatise on Kāmaśāstra, in 10 Pa-  
ricchedas, by *Kokkoka* who composed it for *Vaidyadatta*.  
See Burnell, Tanjore, p. 58 seq., & Ind. Off. III, p. 362.  
Burnell has Vainyadatta, Eggeling Vainyadatta, for Vai-  
dyadatta.

It begins:—yenākāri prasabham acirād arddhanārīśvara-  
tvaṃ dagdhenāpi tripurajayino jyotiṣā cākṣuṣeṇa | indor  
mmitraṃ sa jayati mudān dhāma vāmapracāro devaś śrīmān  
bhavarasajuṣān daivatam cittajanmā | parijanapade bhṛmga-  
śrenipikāḥ paṭuvandino himakarasitacchatraṃ mattadvipo  
malayānilaḥ | kṛṣṭatanudhanurvalī līlakaṭākṣaśārāvalī mana-  
sijamāhāvīrasyoccair jayanti jagajjitaḥ || 2 || Kokkokanāmnā  
kavinā kṛtoyaṃ śrī-Vaidyadattasya kutūhalena | vilokyatām  
kāmakalāsu dhīraiḥ pradīpakalpo vacasām nigumbhaḥ | etc.

It ends:—iti kakṣapuṭasārasaṃgrahaḥ || iti ratirahasye  
yogādhikāro nāma daśamaḥ paricchedaḥ || śubham astu ||

46.

WHISH No. 46.

*Size:*  $9\frac{1}{4} \times 2\frac{1}{2}$  in., 51 leaves, 12 or 13 lines on a page.

*Material:* Palm leaves.

*Date:* An entry by Mr. Whish at the end of the MS. is dated 'Calicut 1825'; the MS. may be about 50 years older.

*Character:* Grantha.

The *Sūryasātaṭa*, by *Mayūra*, with a Commentary by  
*Anvayamukha*.

It begins:—jambhārātībhakumbhotbhavam iva dadhatas sândrasindûrarenuṃ raktās siktā ivaughair udayagiritatī-dhātudhārādravasya | *etc.*

The Commentary begins:—jambhārāter indrasya ibhasya gajasyairāvatasya prāgdigāśritā(nā)m ādhipatyasānniddhya-sambhavād eva muktiḥ kumbhayor udbhava udbhūtir bhūmayasya tam, *etc.*

After verse 100 follow the text and commentary of the verse, ślokalokasya bhūtyai śatam iti racitā śrī-Mayūreṇa bhaktyā, *etc.* It ends:—om | śivāya namaḥ || sūryyaśataka-ślokavyākhyānagranthaṃ sampūrṇaṃ hariḥ om || śrīgurubhyo namaḥ || om sadātisraṣṭusandhyāsu (?) vidhiviṣṇupurāribhiḥ | upāśyo ya svarūpeṇa tam ādityam ahaṃ bhaje | tatra-bhavān Mayūro nāma mahākavir antaḥkaraṇādīsarvā-vayanirvṛtisiddhaye sarvajanopakārāya ca hiraṇyagarbha-pramukhasarvakarmmanyopāśya(sya) yajurupaniṣadupapāditānījopāśanasāddhyasāddhanasya pratyakṣabrahmaṇas sūryya-maṇḍalāntarvarttino bhagavata ādityasya stutiṃ ślokaśatena praṇītavān | tasyā stuter vivaraṇaṃ bālasukhabodhanāyā-nvayamukhena kriyate || om sūryyāya namaḥ ||

#### 47.

WHISH No. 48.

*Size:*  $9\frac{3}{4} \times 1\frac{7}{8}$  in., (1) + 137 + (1) leaves, from 10 to 12 lines on a page.

*Material:* Palm leaves.

*Date of MS.:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

#### (1)

The *Kārttikamāhātmya*, from the *Padma-Purāṇa*, in 30 Adhyāyas (ff. 1—49).

It begins:—Sūtaḥ | śriyaḥ patim athāmantrya gate de-varṣisattame | harṣotphullānanā Satyā mādham punar abravīt | Satyovāca | *etc.*

It ends:—ye mānavāḥ kārttikamāsi bhaktyā snānaṃ ca dipān haripūjanaṃ ca | dānaṃ vrataṃ brāhmaṇabhojanādi

kurvanti te svargakuṭumbina syuḥ || iti śrīpātme purāṇe  
kārttikamāhātmye triṃśoddhyāyaḥ || śrīkṛṣṇāya namaḥ |  
yādṛṣam pustake dṛṣtvā tādṛṣam likhitam mayā | abaddham  
vā subaddham vā mama doṣo na vidyate ||

(2)

The *Vaiśākhamāhātmya*, from the *Skanda-Purāṇa*, in  
30 Adhyāyas (ff. 51—137, also separately foliated from 1—88).

It begins:—avighnam astu | ṛṣayaḥ | skānde purāṇe  
bhavatā vaiśākhasya ca vaibhavam | asmākaṁ kathitam  
pūrvam śrutaṁ cāsmābhir eva ca | tat bhūyaś śrotukāmā-  
nām vistarād vaktum arhasi | Sūtaḥ | purā brahmāmga-  
bhūtena, etc.

It ends:—ṛṣiṁ āmantrya tām sarvām Sūtaḥ paurāṇiko-  
ttamaḥ | taiḥ pūjitaḥ paran tuṣṭaḥ kailāsam pratyagāt  
punaḥ || iti śrīmatskānde purāṇe vaiśākhamāhātmye triṃśo-  
ddhyāyaḥ || śrīgurubhyo namaḥ || hariḥ om ||

48.

WHISH No. 49.

Size:  $9\frac{3}{4} \times 1\frac{3}{4}$  in., (1) + 32 + 26 + (1) leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: End of 18<sup>th</sup> or beginning of 19<sup>th</sup> cent.?

Character: Grantha.

(1)

Rules and prayers for the worship of Rudra (ff. 1—32).  
Mr. Whish gives the title '*Rudra-nyāsam*', but probably  
it should be '*Pañcāṅgarudranyāsa*'. The Mantras belong  
to the Black Yajurveda. Cf. Stein-Jammu, p. 16: pañcā-  
ṅgarudrāṇām nyāsapūrvako japahomārcanavidhiḥ.

It begins:—om athātaḥ pañcāṅgarudrāṇām nyāsapūr-  
vakam japahomārcanābhiṣekavidhim vyākhyāsyāmaḥ | yā  
te rudra iti śikhāyām | yā te rudra śivā tanūr aghorāpā-  
pakāśini | tayā nas tanuvā śāntamayā giriśāntābhi cākāśhi |  
asmin mahaty arṇava iti śirasi | asmin mahaty arṇaventa-  
rikṣe bhavā adhi | teṣāṁ sahasrayojaneva dhanvāni tanmasi |

sahasrāṇīti lalāte | sahasrāṇī lalāte | sahasrāṇī sahasraśo  
ye rudrā adhi bhūmyām | teṣām sahasrayojaneva dhanvāni  
tanmasi | *etc.* See Taitt. Samh. IV, 5, 1, 1; 11, 1.

F. 26:—evamrūpinam eva ddhyātvā dvijas samyak tato  
devayajanam ārabhet || athāto rudrasnānārcanābhiṣekavi-  
dhim vyākhyāsyāmaḥ | ādidevatīrtthe snātvā | udetya śucīḥ  
prayato brahmacārī śuklavāsā tasya dakṣiṇāpratyakdeśe  
tanmukhaṁ sthitvā ātmani devatā sthāpayet ||

F. 31b:—ācāryyāya dakṣiṇām gā dadyāt | daśa gās sam-  
vatsaraḥ | svarṇābharanabhūṣitāḥ | ṛṣabhañ cādīkārāḥ |  
aśvamedhaphalam āpnoti | ity āha bhagavān Bodhāyanaḥ ||  
śubham astu śrīgurubhyo namaḥ | asya śrīrudrādhyāya-  
praśnamahāmantrasya | Aghora ṛṣiḥ | anuṣṭup cchandaḥ |  
saṁkarṣaṇamūrttisvarūpo yosāv ādityas sa ekarudraḥ  
paramapurūṣo devatā | agnikratuḥ caramāyām iṣṭakāyām  
śatarudriye viniyogaḥ | *etc.*

It ends or breaks off (f. 32b):—kuṁkṣis saptasamudraṁ  
bhujagīrīśikharaṁ saptapātālapādaṁ vedaṁ vaktraṁ ṣaḍaṁ-  
gaṁ daśadiśi vadaṇaṁ divyalingaṁ namāmi | om gaṇānān  
tvā | It seems to be incomplete.

(2)

An *Itihāsa* or a legend of King *Vṛṣādarvi*, with an  
enumeration of the great benefits, temporal and spiritual,  
to be reaped by him who reads this legend (ff. 1—10).

It begins:—Vṛṣādarvikulañ haviś(?) Śibikulam babhūva |  
tasyāyam itihāsaḥ kulavidyā babhūva | tad yo ha smai-  
mam (read smemam?) adhīte | sa ha sma rājā bhavati | sa  
kiñcit prāpyāntarhitāḥ | sobravīt | yo mām itihāsaṁ grā-  
hayet | parasmai dadyām iti | tato brāhmaṇaḥ | saṁyogaṁ  
sayyayujet(?) || 1 || tam ādityāt puruṣo bhāskaravarṇo niṣkra-  
ya | sa eṇaṁ grāhayañ cakāra | tam aprechat koṣīti | vā vṛṣā-  
darvir iti | tasmād ya imam itihāsaṁ adhīte | ādityalokosya  
kāmacāro bhavati | tasmād ya imam itihāsaṁ upanīto  
mānavako grhṇīyāt | grhītvātha brāhmaṇān cchrāvayet |  
medhāvi bhavet | varṣasatañ ca jivet || 2 ||

F. 2b:—atho khalv āhuḥ | vedasammitoyam itihāsaḥ |  
dharmañ carati nādharmmaṁ | satyaṁ vadati nāṇṛtaṁ |

dirgham paśyati mā hrasvaṃ paraṃ paśyati māparam | ro  
ha yo veda sa veda devān | yajūṃṣi yo veda sa veda yajñam |  
sāmāni yo veda sa veda sarvaṃ | yo mānasaṃ veda sa  
veda brahma || 8 ||

The greater part of what now follows reads almost like  
a Smṛti, and treats of the duties of Brāhmaṇas, more  
especially of Śrāddhas.

On f. 9 the story is told of king Vṛṣādarvi who grants  
a certain Brāhmaṇa one of the following boons: a cow  
that constantly yields milk, a sheep which is constantly  
shorn (? avir mmejasraṃ vilūhyate | for vilūyate ?), a  
millstone which is constantly grinding, a carriage which  
drives over all the seas, a pair of earrings with gems of  
the colour of the sun. The Brāhmaṇa asks his wife, and she  
says: 'Take the sheep'; then he asks his son who tells him  
to take the carriage, then his daughter who wants him  
to take the earrings, finally his female slave who tells him  
to take the mill-stone,—while he himself fancies the cow.  
King Vṛṣādarvi gives him all the five gifts. Then it con-  
tinues:—*tad idam itihāsaḥ | brahmādityapurogāya | puro-  
gaḥ kāśyapāya | kāśyapo bharadvājāya | bharadvājo bahu-  
bhir anāgamāya | tataḥ prācyavanānām dhanapater dvijaḥ |  
brāhmaṇakule jātismaro bhavati | saptajanmakṛtāt pāpān  
mucyate | dyas (?) tu parvabhīḥ | dine dine gayātule bha-  
raṇyām gayapañcake || 30 ||*

It ends (f. 10):—*ete dve dhanam āryyānām mantrās  
caiva vratāni ca | mantrās ca vā vratāni ca namo namaḥ  
on namaḥ Vṛṣādarvi namo namaḥ suparṇosi garutmān  
trivṛt te śiro gāyatrañ cakṣu stoma ātmā sāma te tanūr vā-  
madevyam brāhadrathantare pakṣau yajñāyajñīyam pucchaṃ  
chandāṃsy aṃgāni dhiṣṇiyās śaphā yajūṃṣi nāma | supar-  
ṇosi garutmān divaṃ gaccha suvaḥ pata || 30 ||  
itihāsam samāptā śṛigurave namaḥ śrisarasvatyai namaḥ  
śrīrāmacandrasvāmine namaḥ śubham astu |*

(3)

The *Somotpatti* (ff. 11, 12), a kind of *Parīṣiṣṭa*. The  
same work in the Bodleian MS. Walker 144, ff. 203—204 b

(where it forms part of an Āśvalāyana-Mantrasamhitā). The Sāma-veda Parisiṣṭa of the same title in the Bodleian MS. Wilson 466, ff. 11—13 (see also Weber, *Indische Studien*, vol. I, p. 59; other MSS. in Weber-Berlin I, p. 78, Mitra, Notices, vol. IV, p. 160, No. 1589, & Peterson IV, p. 8, No. 120), though beginning differently, seems to be the same.

It begins (f. 11):—om somotpatti | ṛṣaya ūcuḥ | kautūhalasamutpannā devatā ṛṣibhis saha | samśayam paripr-cchanti vyāsam dharmmārthakovidam | katham vā kṣiyate somam kṣiṇo vā vṛddhate (read vardhate) katham | imam praśnam mahābhāga brūhi sarvam aśeṣataḥ | śrī-Vedavyāsa uvāca | *etc.*

It ends (f. 12b):—yaś ca rājā dvijātinām tasmai somā-tmane namaḥ | somotpatti sampūrṇam ādityātinavagraha-devatābhyo namaḥ śrīgurubhyo namaḥ |

(4)

The *Vedapādastava*, a Stotra devoted to the worship of Śiva (ff. 13—26).

It begins (f. 13):—om vande maheśvaram sambhum vighneśam śaṇmukham gurum | gaṇeśān nandimukhyāṃś ca śivabhaktān mahāmuniṇ | umāpatyam (*sic*) umājānim umāñ comāsahodaram | umānanāndaram patmām vidhiṃ vayam upāsmahe | ... puṇḍarikapurādhiśam puṇḍarikājīnāmbaram | puṇḍarikaruciṃ vande puṇḍarikākṣasevitam | puṇḍarikapuram prāpya jaimunir (*sic*) mmunisattamaḥ | kiñ cakāra mahāyogī Sūta no vaktum arhasi | Sūta uvāca | bhagavāñ jaiminir dhīmān puṇḍarikapure purā | *etc.*

It ends (f. 25):—traivarnikeṣv in[n]atamo ya[y] enam nityam kadācit pathatiśabhaktitaḥ || 124\* || pādām vāpy arddhapādam vā ślokaṃ ślokārdham eva vā | yas tu vā cīyate nityam śivalokaṃ sa gacchati | vedaś śivaś śivo vedo vedāddhyāyī sadāśivaḥ | tasmāt sarvaprayatnena vedāddhyāyinam arcayet | kṛpāsamudram sumukhan trinetrām jaṭadharam pārvatīvāmbhāgam | sadāśivam rudram anantarū-

\* It ought to be 114, as verse 111 is wrongly numbered 121.

paṃ śivacidambareṣaṃ hr̥di bhāvayāmi | śivaci[m]dambaram  
iti brūyāt sakṛjjananavarjitam | muktighaṇṭāmanipadam  
mokṣam eva samaśnute | ayan dānakālasuhr̥ndānapātram  
(f. 26:) bhavān nātha dātā tvad anyan na yāce | bhavat-  
bhaktim eva sthīrān dehi mahyaṃ kṛpāśīla śaṃbho kṛtā-  
rtthosya tasmāt | hariḥ om vedapādastavaṃ sampūrṇam  
śubham astu śrīmahādevyai namaḥ.

49.

WHISH No. 50.

Size:  $10\frac{1}{4} \times 1\frac{3}{4}$  in., 36 + 45 leaves, from 8 to 10 lines on a page.

Material: Palm leaves.

Date of MS.: 18<sup>th</sup> or 19<sup>th</sup> cent.?

Character: Grantha.

(a)

The *Raṅga-Māhātmya*, or *Śrīraṅga-Māhātmya* of the  
*Brahmāṇḍa-Purāṇa*, in 10 Adhyāyas. (Ff. 36.)

It begins:—śrī-Nārada uvāca || devadeva virūpākṣa  
śrutam sarvaṃ mayādhunā | trailokyāntargatam vṛttan  
tvanmukhāmbhojanissṛtam | tathā puṇyāni tīrtthāni puṇyāny  
āyatanāni ca | gaṅgādīpā saritas sarvā itihāsāś ca Śaṃkara |  
kāveryyāś tu prasamgena tasyāś tīre tvayā purā | prastutam  
raṅgam ity uktam viṣṇor āyatanam mahat[!] tasyāham  
śrotum icchāmi vistareṇa maheśvara | māhātmyam aghanā-  
śāya puṇyasya ca vivarddhaye (read °vṛddhaye) | etc.

It ends:—paṭhan śṛṇvan likhan bibhṛan raṅgamāhā-  
tmyam uttamam | muktaś śubhāśubhe yāta<sup>\*</sup> tad viṣṇoḥ  
paramam padam || iti śrī-brahmāṇḍapurāṇe maheśvara-  
nāradasaṃvāde śrīraṅgamāhātmye śrīnavatīrtthaprabhāva-  
varṇanan nāma daśamodhyāyaḥ || śrīraṅgarājaya para-  
brahmaṇe namaḥ ||

(b)

The *Kuśalavopākhyāna* from the *Āśvamedhikaparvan* of  
the *Jaimini-Bhārata*, or the *Mahābhārata* by *Jaimini*, in

\* One MS. reads muktvāśubham śubham yāti (Prof. Aufrecht).

12 Adhyāyas. (Ff. 45.) These are Adhyāyas 25—36 in the lithographed edition of the Jaimini-Bhārata, Āśvamedhika (Bombay 1863, Śake 1785), ff. 53b—70. See also Weber-Berlin I, p. 115; Aufrecht-Oxford, p. 4b.

It begins:—Janamejaya uvāca | citram uktam mahābhāga yad rāmakūṣayor bhṛṣam | tad vaktum arhasi tvam hi śrotuṃ kautūhalaṃ hi me | Jaiminiḥ | śruṇu rājan mahābāho rāmasya caritam mahat | vistareṇa yathā sarvaṃ vadatas tan niśāmaya | rāmas taṃ rāvaṇaṃ hatvā kumbhakarnaṃ mahābalaṃ | *etc.*

Fol. 2:—iti śrīmahābhārate āśvamedhikaparvaṇi kuśalavopākhyāṇe prathamoddhyāyaḥ ||

It ends:—iti śrījaiminibhārata āśvamedhikaparvaṇi kuśalavopākhyāṇe dvādaśoddhyāyaḥ || śrīrāmacandrāya paragurave namaḥ || śrīgurubhyo namaḥ || śubham astu || hariḥ om ||

## 50.

### WHISH No. 51.

*Size:*  $14\frac{3}{4} \times 1\frac{1}{4}$  in., (4) + 155 + (8) leaves, 10 lines on a page.

*Material:* Palm leaves. Painted boards.

*Date:* Entries by Mr. Whish dated 'Calicut 1826'. The Dhātu or Dhātṛ year (see the colophons) preceding 1826 is A. D. 1816/17, but the MS. was probably written A. D. 1756/57.

*Script:* Veṅkaṭa Subrahmaṇya, the son of Śeṣādri. See above Nos. 15, 27 & 39.

*Character:* Grantha.

The *Mahābhārata*, Parvans xiv-xviii, viz.

The Āśvamedhika Parvan,	ff.	1	— 97,
the Āśramavāsika	"	98	—136,
the Mausala	"	136	—145 b,
the Mahāprasthānika	"	146	—149 b,
the Svargārohaṇika	"	149 b	—155 b.

The Āśvamedhika Parvan begins:—kṛtodakan tu rājānaṃ dhṛtarāṣṭraṃ yudhiṣṭhiraḥ | puraskṛtya mahābāhur uttatārākulendriyaḥ | uttīryya ca mahābāho bāṣpavyākulalocanaḥ | papāta tīre gaṃgāyā vyādhavidha iva dvipaḥ | *etc.*

It ends (f. 97):—evam etat tadāvṛttan tasya yajñe mahātmanaḥ | paśyatañ cāpi nas tatra nakulontarhitas

tadā || iti śrīman-mahābhārata śatasahasrikāyām samhitāyām  
 āsvamedhike parvaṇy aṣṭasaptatitamodhyāyaḥ || śrīkṛṣṇāya  
 namaḥ || om śubham astu visargabindvaksaraśrīṃgapādahi-  
 nam mayā yal likhitam pramādāt | tat kṣantum arhanti  
 dayālavālās santas sadā hastakṛtāparārdham || hariḥ om ||  
 vatse dhātāv avāgvartmany atha varṣarttubhāsvati | śrāvaṇe  
 māsy acchapakṣe pañcamyām tvāṣṭrabhe tithau | vāsare  
 vaniputrasya likhitam pustakan tv idam | āsvamedhikaparvan  
 tu mudā Śeṣādrisūnūnā || hariḥ om śubham astu om || śrī-  
 gurucaraṇāravindābhyān namaḥ ||

The Āśramavāsika Parvan begins (f. 98):—Janameja-  
 yaḥ | rājyaṃ prāpya naravyāghraḥ pitṛpaitāmaha mahat |  
 katham āsan mahārāje dhṛtarāṣṭre mahātmani | sa hi rājā  
 hatāmātyo hataputro nirāśrayaḥ | katham āsit gataiśvaryo  
 gāndhārī ca yaśasvinī | *etc.*

It ends (f. 134b):—yudhiṣṭhiras tu nṛpatir nnātipṛita-  
 manās tadā | dhārayām āsa tad rājyaṃ nihatajñātibāndha-  
 vaḥ || (f. 135:) iti śrīmahābhārata śatasahasrikāyām samhi-  
 tāyām āśramavāsike parvaṇi ṣaṭcatvāriṃśodhyāyaḥ || śrī-  
 kṛṣṇāya namaḥ || om || dhātunāmani hi hāyanepy avāgvar-  
 tmasannihitalokacakṣuṣi | māsi karkāṭakanāmni pakṣake  
 śyāmāle jalajaputravāsare | atrāśvinibhe likhitaṇ ca parvaṃ  
 Śeṣātmajenāśramavāsikan divā | hastadrutenaiva virāmitaṇ  
 janā ālokyā (ālakṣya in the repetition) santas sahitum  
 samarhatha || hiranyavapuṣe namaḥ || om āśramavāsikam  
 pūrṇam || śubham astu. The whole colophon from iti śrī-  
 mahābhārata to samarhatha is repeated on f. 136.

The Mausala Parvan begins (f. 136):—om ṣaṭtrimśeṣv  
 atha samprāpte varṣe kauravanandana | dadarśa viparītāni  
 nimit্তāni yudhiṣṭhiraḥ | *etc.*

It ends (f. 145b):—praviśya ca purīm vīras samāsādyā  
 yudhiṣṭhiram | ācaṣṭa tad yathāvr̥ttam vṛṣṇyandhakajānam  
 prati || iti śrīmahābhārata śatasahasrikāyām samhitāyām  
 mausale parvaṇi navamodhyāyaḥ || mausalaparvaṃ samā-  
 ptam || dhātāu samāyām khalū dakṣiṇāyane varṣarttune  
 śrāvaṇike ca māsi | pakṣe daśamyām āsucu tithāu uḍau  
 cāndre kṛtāntapriyavāsare hi | mausalam parvaṃ etad dhi

likhitam Vyāsasaṃkṛtam | mudā Vemkaṭapadayuk-Subrahmanyavipaścita || hariḥ om *etc.*

The Mahāprasthānika Parvan begins (f. 146):—hariḥ om | Janamejayaḥ | evaṃ vṛṣṇyandhakakule śrutvā maulasam (sic) āhavam | pāṇḍavāḥ kim akurvanta tathā kṛṣṇe divaṃgate | *etc.*

It ends (f. 149b):—yatra sā bṛhatī śyāmā buddhisatva-samanvitā | draupadī yoṣitā śreṣṭhā yatra caiva sūtā mama || śrīmahābhārate śatasahasrikāyāṃ saṃhitāyāṃ mahāprasthānike parvaṇi tṛtīyoddyāyaḥ || śrīkṛṣṇāya namaḥ || hariḥ om | mahāprasthānikam samāptam || saṃvatsare dhātunāmni prāyāte dakṣiṇāyane | ṛtau prāvṛṣi māse tu śrāvāṇe śarvatārake | ekādaśyān tithau vārepy atrilocana-sambhuvaḥ | mahāprasthānikam parvam samāptam Śeṣasūnū || hariḥ om ||

The Svargārohanika Parvan begins (f. 149b):—Janamejayaḥ | svargam triviṣṭapam prāpya mama pūrvapitāmahāḥ | pāṇḍavā dhārttarāṣṭrās ca kāni sthānāni bhejire | *etc.*

It ends (f. 155b):—śrāvayed yas tu varṇāms trīn kṛtvā brāhmaṇam agrataḥ | sarvapāpaviśuddhātmā śucis tatgata-mānasah | iha kīrttim mahat prāpya bhogavān sukham aśnute | Vyāsaprasādena puna svargalokaṃ sa gacchati | etad viditvā sarvaṃ tu vedavedārtthavit bhavet | pūjanīyaś ca satatam mānaniyo bhavedvijah || iti śrīmanmahābhārate śatasahasrikāyāṃ saṃhitāyāṃ svargārohanike parvaṇi pañcamoddyāyaḥ || svargārohanikam samāptam || śrīkṛṣṇāya namaḥ || ... om dhātau vatsenuttare tu ṛtau varṣāsv ṛtau tataḥ | śrāvāṇe māsi pakṣecche dvādaśyāṃ bheditaḥ kila | dāyādasyāvaner vāre likhitam pustakaṃ tv adaḥ | svargārohanikam parvam Vyāsena racitam śubham | idaṃ Vemkaṭapadayuk-Subrahmanyavipaścita || hariḥ om || śrīkṛṣṇāya namaḥ || śrīgurubhyo namaḥ || om ||

## 51.

WHISH No. 52.

Size:  $12\frac{3}{4} \times 2\frac{1}{8}$  in., (1) + 70 + (2) leaves, 12 or 13 lines on a page.

Material: Palm leaves.

*Date:* Entries by Mr. Whish are dated 'Calicut 1826'. The MS. may have been written about 50 years before that.

*Character:* Grantha.

The *Tulākāverīmāhātmya*, from the *Āgneya-Purāṇa*, in 30 Adhyāyas.

For other copies of this work, see Nos. 131 and 186.

It begins:—dharmmavarmmā ca rājarṣir nniculāpura-vallabhaḥ | bhūyaḥ papraccha tan natvā dālbhyaṃ bhāga-vatottamaṃ | bhagavan prāṇinas sarve kenopāyena sampa-daḥ (read sarvadā?) | bhavanti putrān samprāpya sukhinaś cirajivinaḥ | katham syāt pāpanirharaḥ śrīse bhaktiḥ katham bhavet | etc. See No. 186.

F. 2b:—iti śrīmad-āgneyapurāṇe tulākāverīmāhātmye prathamoddhyāyaḥ ||

F. 31b:—iti śrīmad-āgneyapurāṇe sūryasāvarṇike man-vantare devitūlakāverīmāhātmye caturddasoddhyāyaḥ ||

It ends:—iti prasannānananīrajā mudā te Śaunakādyaḥ munayo mumukṣavaḥ | hareś caritraśravaṇotsavotsukā gan-dhākṣatādyaiḥ punar apy apūjayan || iti śrīmad-āgneyapu-rāṇe tulākāverīmāhātmye dharmmasāravivecane trimśo-ddhyāyaḥ || kāveryyai namaḥ || hariḥ om ||

## 52.

WHISH No. 53.

*Size:* 12 $\frac{3}{8}$  × 1 $\frac{7}{8}$  in., (1) + 168 leaves, 9 lines on a page.

*Material:* Palm leaves.

*Date:* Entries by Mr. Whish are dated: 'Tellicherry 1826'. The MS. may be about 50 years older.

*Character:* Grantha.

The *Mahābhārata*, Parvan IV: the *Virāṭaparvan*, in 76 Adhyāyas.

It begins:—śrīkṛṣṇāya namaḥ | Janamejayāḥ | katham virāṭanagare mama pūrvapitāmahaḥ | ajñātavāsam u[k]ṣitā duryyodhanabhaḥyārditāḥ | pativratā mahābhāgā satatam satyavādinī | draupadī vā katham brahmann ajñātā duḥkhi-tāvasat | etc.

It ends:—tan mahots[y]avasamkāśam hr̥ṣṭapuṣṭajanāvr-  
taṃ | nagaram matsyarājasya śuśubhe bharatarṣabhair |  
Janamejayaḥ | vṛtte vivāhe hr̥ṣṭātmā yad uvāca yudhiṣṭhi-  
raḥ | tat sarvaṃ kathayasveha kṛtavanto yad uttaraṃ ||  
om iti śrīmahābhārate śatasahasrikāyāṃ samhitāyāṃ vai-  
yāsikyāṃ śrīvirāṭaparvaṇi abhimanyuvivāho nāma ṣaṭsapta-  
titamoddhyaḥ || om || etat parvasu vistṛṇaṃ sarvasampat-  
padan nṛṇāṃ | śṛṇvatāṃ sarvapāpaghnam anāvṛṣṭivinā-  
śakam | asmin parvaṇi yo marttya śraddhābhaktisaman-  
vitaḥ | śṛṇoti (*sic*) ślokaṃ ekaṃ vā sa yāti paramāṃ gatim |  
tasya mitrāṇi varddhante gr̥hakṣetrādisampadaḥ | āyur-  
kīrttir balan tejas sambhavanti dine dine | asmin parvaṇi  
rājendra paṭhite brahmavādinā | taṃ pūjayet suvaktāraṃ  
vastrabhūṣādibhir ddhanair | tasmin prasanne bhagavān  
mukundaḥ ārttārttihantā puruṣottamaś ca | sarve ca devā  
ṛṣisiddhasamghais tuṣṭā bhaviṣyanti narendrakāle | bhārata-  
ddhyayanāt puṇyād api pādāṃ adhiyataḥ | śraddadhānasya  
pūyante sarvapāpāṇy aśeṣataḥ || hariḥ om || śrīkṛṣṇāya  
namaḥ || śubham astu śrīgaurubhyo namaḥ ||

### 53.

WHISH No. 54.

*Size:*  $17\frac{3}{8} \times 2\frac{1}{2}$  in., (1) + 498 + (1) leaves, from 11 to 14 lines on  
a page.

*Material:* Palm leaves.

*Date:* Entries by Mr. Whish are dated 'Tellicherry 1826'. The MS.  
may be about a hundred years older.

*Character:* Grantha.

The *Rāmāyaṇa*, by *Vālmiki*, Kāṇḍas i-vi.

Balakāṇḍa, ff. 1—47

Ayodhyakāṇḍa, ff. 47—148

Āraṇyakāṇḍa, ff. 149—207

Kiṣkindhākāṇḍa, ff. 208—277

Sundarakāṇḍa, ff. 278—341

Yuddhakāṇḍa, ff. 342—498.

It begins:—abhīpsitārtthasiddhyartthaṃ pūjite yas surair  
api | sarvavighnaśmide (°bhide?) tasmai gaṇādhipataye

namaḥ | kūjantam rāmarāmeti madhuram madhurākṣaram |  
 āruhya kavitaśākhām vande Vālmikikokilam | Vālmiker  
 mmunisimhasya kavitāvanacāriṇaḥ | śrīvan rāmakathā-  
 nādam ko na yāti parām gatim | . . . yaḥ karnāñjali-  
 sampuṭair ahar ahas sammyak pibaty ādarād Vālmiker  
 vadanāravindagalitam rāmāyaṇākhyam madhu | janmavyā-  
 dhijarāvīpattimarāṇair atyantasopadravam saṃsāraṃ sa  
 vihāya gacchati pumān viṣṇoḥ padam śāśvatam | namostu  
 rāmāya salakṣmaṇāya devyai ca tasyai janakātmaajāyai |  
 namostu rudrendrayamānilebhya(h) namaś ca candrārka-  
 rutgaṇebhyaḥ | tadupagatasamāsasandhiyogaṃ samama-  
 dhuropanatārthavākyabaddham | raghuvaracaritam muni-  
 pranitam daśasīrasaś ca vadhan niśamayaddhvaṃ | on  
 tapasvāddhyāyaniratam tapasvī vāgvidam varam | nāradaṃ  
 paripapraccha Vālmikir mmunipungavaṃ | etc.

The Bālakāṇḍa has 77 Sargas. It ends (f. 47):—*tayā*  
*sa rājaṛṣisuto hi kāmāyā sameyivān uttamarājakannyayā |*  
*atīva rāmaś śuśubhetikāmāyā hari śrīyā viṣṇur ivāmareśva-*  
*raḥ || iti śrīmatbālakāṇḍe saptasaptati(tama)s sargaḥ || iti śrī-*  
*madrāmāyaṇe ādikāvye bālakāṇḍam samāptam || hariḥ om ||*

The Ayodhyākāṇḍa has 120 Sargas. It ends (f. 148b):—  
*itīva taiḥ prāñja[n]libhis tapasvibhir dvijaiḥ kṛtāḥ svastyā-*  
*yaṇaḥ parān tapaḥ | vanam sabhāryyaḥ praviveśa rāghavaś*  
*salakṣmimaṇis (read °lakṣmaṇas) sūryya ivābhramaṇḍalaḥ ||*  
*ity āṛṣe śrīmadrāmāyaṇe ādikāvye śrī(ma)d-Vālmikiye ca-*  
*turviṃśatisahasrikāyā(m) saṃhitāyām śrīmadayoddhya(āk)ā-*  
*ṇḍe ekaviṃśacchatatamas sargaḥ || śrīrāmāya namaḥ ||*  
*gurubhyo namaḥ || śubham astu || ayodhyākāṇḍam samā-*  
*ptam || śrīrāmacandrasvāmine namaḥ || dakṣiṇāmūrttisvāmine*  
*namaḥ || śivāya namaḥ ||*

The Āraṇyakāṇḍa has 75 Sargas. It ends (f. 207):—  
*kramaṇa gatvā sa vilokayan vanam | dadarśa pampām*  
*śubhadarśakāṇanām anekanānāvidhapuṣpasamkulām || ity*  
*āṛṣe śrīmadrāmāyaṇe ādikāvye śrī-Vālmikiye caturviṃśa-*  
*tisahasrikāyām saṃhitāyām śrīmad-āraṇyakāṇḍe pañcā-*  
*ptatitamas sargaḥ || āraṇyakāṇḍam samāptam || hariḥ om ||*

The Kiṣkindhākāṇḍa has 68 Sargas. It ends (f. 277b):—*sa*  
*vegavān vegasamāhitātmā haripravīraḥ paravīrahantā |*

punas samādhāya mahānubhāvo jagāma lampkāṃ manasā manasvī || iti ... śrīmatkiśkindhākāṇḍe aṣṭaśaṣṭitamas sargaḥ || śrīrāmāya namaḥ || kiśkindhākāṇḍas samāptaḥ | hariḥ om ||

The Sundarakāṇḍa has 65 Sargas. It ends (f. 341b):—  
tato mayā vākbhir adīnabhakṣiṇī śivābhir iṣṭābhir abhipra-  
sādita | jagāma śāntin tava maithilātmaajā tavāpi śokena  
tathāpi pīḍita || iti śrīmat-sundarakāṇḍe pañcaśaṣṭas sargaḥ ||  
śrīrāmāya para(bra)hmaṇe namaḥ || hariḥ om etc.

Ff. 316—322 are placed in the wrong order.

The Yuddhakāṇḍa has 131 Sargas. It ends (f. 498b):—  
āyusyaṃ ārogyakaraṃ yaśasyaṃ saubhadrīkaṃ buddhikaraṃ  
śubhañ ca | śrotavyaṃ etaṃ niyameṇa satbhir ākhyānaṃ  
āyuskarāṃ rddhikāmañ | evaṃ etaṃ purāvṛttam ākhyānaṃ  
bhadrāṃ astu vaḥ | pravayāharata visrabdham balaṃ viṣṇoḥ  
pravarddhatāṃ | devās ca sarve tuṣyanti grahās tacchra-  
vaṇāt tathā rāmāyaṇasya śrāvaṇe tuṣyanti pitaras tathā  
bhaktyārāmasya ye cemāṃ saṃhitāṃ muninā kṛtāṃ | ye  
likhanti ca narā(s) teṣāṃ ca vāsas triviṣṭape || ārṣe śrīmad-  
rāmāyaṇe ādikāvye Vālmikiye śrīmadyuddhakāṇḍe ekatri-  
mśaduttaraśatatas sargaḥ || śrīrāmāya saparivārāya  
namaḥ || rāmaṃ rāmānujaṃ sitāṃ gatāṃ bharatānujaṃ  
sugrivaṃ vāyusūnuḥ ca praṇamāmi punaḥ punaḥ || bālakāṇḍe  
dviśāhasraṃ | sāsīti(r) dviśatī tathā | ślokanāṃ atha sargā-  
nāṃ saptasaptatir ititā | ślokaś catussahasraṇi pakṣādhika-  
caturdaśī | ayodhyakāṇḍagās sargās śatam ekonaviṃśatir  
dviśāhasraṃ saptasatīśloka dvātrimśatā saha | āraṇyakāṇḍe  
sargās tu pañcasaptatir ititā | dviśāhasraṃ ṣaṭcchatāni  
śloka viṃśatir eva ca | kiśkindhākāṇḍ(ag)ās sargā(s) saptā-  
ṣṭir ititā | trīśāhasraṇ ca ṣaṭ caiva ślokaś sundarakāṇḍagāḥ |  
sargānāṃ aṣṭaśaṣṭis tu saṃkhyatā parāmarṣiṇā | yuddha-  
kāṇḍe tu padyānāṃ daśanā ṣaṭsahasrikā | ekatriṃśacchata-  
mitās sargā api ca kirtitāḥ | trīśāhasraṃ śate dve ca  
catuṣtriṃśat tathāiva ca | śloka uttarakāṇḍasthās sargā(h)  
pa(m)ktyuttaraṃ śatam | bindudurllipi° etc.

The following table shows the number of Sargas in each  
Kāṇḍa, (1) according to our MS., (2) according to the  
Bodleian MS. Sansk. b. 28 (which is also a Grantha MS.),

and (3) according to the recension called C in Prof. Jacobi's concordance (Das Rāmāyaṇa. Geschichte und Inhalt nebst Concordanz der gedruckten Recensionen, Bonn 1893, pp. 220 seqq.):

Kāṇḍa	Whish No. 54	Bodleian MS.	Recension C.
Bāla	77	77	77
Ayodhyā	120	119	119
Āraṇya	75	76	75
Kiṣkindhā	68	66	67
Sundara	65	68	68
Yuddha	131	132	128

It will be seen that our MS. belongs to the 'C Recension', though it differs somewhat from the editions representing this recension. It also differs, though not materially, from the Bodleian Grantha MS. The latter MS. contains the same concluding śloka as our MS. (from āyusyam to vāsas triviṣṭape), but with a few various readings.

#### 54.

##### WHISH NO. 55.

*Size:*  $9\frac{5}{8} \times 1\frac{7}{8}$  in., 18 + (1) + 160 + 7 + (1) leaves, generally 11 lines on a page.

*Material:* Palm leaves, covered with very thick boards ornamented with coloured pictures, which are partly rubbed off.

*Date:* An entry by Mr. Whish is dated 'Tellicherry 1826'. The MS. may be about 80 or 100 years older.

*Scribe:* The son of Udayamūrti.

*Character:* Grantha.

*Injuries:* The first resp. last lines of ff. 1—18 partly injured.

#### (1)

The beginning of a Commentary on *Vālmiki's Rāmāyaṇa*, reaching as far as I, 1, 83.

It begins:—upadiśati manuṃ yas tārakaṇ janmabhāje  
nijaṃ alabhata kāmam yatprasādena rāmaḥ yam anusarati

sarvo devatānām nikāyas sa bhavatu hrdaye me devadevo  
maheśaḥ | prācīnavyāhṛtīnām ayanam anusaran devadevasya  
śambhor ājūnāmātrāvalambī nijavibudhajanaīr īrito rāma-  
bhadraṃ | santoṣan netum icchur viśayam apanayams  
tatra tatra sphurantam | kurve sarvārthasāraṃ vivaraṇam  
ucitaṃ cārurāmāyanasya || idam ādau anusandheyam | viśnoḥ  
karmāṇi paśyateti śrutyā śrotavyam purāṇam iti smṛtyā  
cāvagatasya śravaṇavidher addhyayanavidher iva | tatra-  
tyaśabdagrahaṇatadarthāvagatipūrvakeṇa tatpratipādita-  
nityanaimittikasādhāraṇadharmaṇuṣṭhānena iṣṭabhāvanam  
arthā iti | atonuṣṭheyārthaprakāśakatvāt purāṇasya prati-  
sargam anuṣṭheyorthaḥ prakāśanīyaḥ | tatra prathamasa-  
rgeṇa ācāryyavān puruṣo vedeti śrutyānusāreṇa svāvagatopy  
arthāḥ guruṇa guṇavatopadiṣṭa eva prayuktaḥ adrṣṭaṃ  
janayati | puṣṭenāpi guruṇa yāvadartham apunaḥ pra-  
śnaviśayam vaktavyam ity arthadvayam prakāśyate | tapa  
iti | tapasi anaśanādirūpe bahirantaḥkaraṇaikāgratāpe ca  
svāddhyāye svavede ca niratam | etc.

It ends (I, 83):—karmmaṇā rāvaṇavadhāntena | maha-  
teti [ti] sarvalokepsitatamatvād iti bhāvaḥ | ata evāha sa-  
carācaram iti.

(2)

The *Adhyātma-Rāmāyaṇa*, a portion of the *Brahmāṇḍa-Purāṇa*, in 6 Kāṇḍas. The printed editions generally add one Sarga (adhyātmarāmāyaṇamāhātmya-sarga) at the beginning, and an Uttarakāṇḍa at the end. These are not found in our MS.

It begins:—yaḥ pṛthvībharacāraṇāya divijais samprā-  
rtthitaś cinmayaḥ | sañjātaḥ pṛthivitale raghukule māyā-  
manuṣyovyayaḥ | nīścakraṃ hatarākṣasaḥ punar agāt brah-  
matvam ādyam parām kīrttim pāpaharāṃ vidhāya jagatām  
taṃ jānakīśam bhaje || viśvotbhavasthitilayādiṣu hetum ekam  
māyāśrayam vigatamāyam acintyaśaktim | ānandasāndram  
amalan nijabodharūpaṃ sitāpatim viditatatvam aham  
nnamāmi | paṭhanti ye nityam ananyacetasaś śṛṇvanti cā-  
ddhyātmikasaṃjñita(m) śubham | rāmāyaṇam sarvapurāṇasa-  
mmatan nirddhūtapāpā harim eva yānti te | addhyātmarā-

māyaṇam eva nityaṃ pathed yad ichet bhavabandhamo-  
kṣaṃ | gavāṃ sahasrāyutakoṭidānaphalaṃ labhed ya śrṇuyāt  
sa nityaṃ | kailāsāgre kadācid, etc.

F. 4:—iti śrīmad-addhyātmarāmāyaṇe umāmaheśvarasaṃ-  
vāde bālakāṇḍe śrīrāmaḥrdayan nāma prathamāḥ sargaḥ ||

The Bālakāṇḍa (in 7 Sargas) ends on f. 17 b, the Ayo-  
dhyākāṇḍa (in 9 Sargas, containing 700 ślokaḥ, as stated  
at the end) on f. 45 b, the Āraṇyakāṇḍa (in 10 Sargas,  
cont. 500 ślokaḥ) on f. 67 b, the Kiśkindhākāṇḍa (in 9 Sargas,  
cont. 555 ślokaḥ) on f. 92, the Sundarakāṇḍa (in 5 Sargas,  
cont. 300 ślokaḥ) on f. 106, the Yuddhakāṇḍa ends on  
f. 160 b, as follows:—

ālodyākḥiladeva(read °veda)rāśim asakrḍ yat tārakaṃ  
brahma tat rāmo viṣṇur ahaṃ samūrttim iti yo vijñāya bhūte-  
śvaraḥ | uddhṛtyākḥilasārasaṃgrahaṃ idaṃ saṃkṣepataḥ  
prasphuṭaṃ | śrīrāmasya nigūḍhatatvaṃ amalāṃ prāha  
priyāyai bhavaḥ | iti śrīmad-addhyātmarāmāyaṇe umāmahe-  
śvarasaṃvāde yuddhakāṇḍe ṣoḍaśaḥ sargaḥ || kāṇḍe yuddhe-  
ddhyātmake sargā navasapta nīlakarṇoktāḥ | sārddhaikā-  
daśaśatāślokaṇusaṃkhyāyā yuktāḥ | jayati raghuvaṃśatila-  
kaḥ kausalyānandavarddhano rāmaḥ | daśavadananidha(na)-  
kāri dāśarathīḥ | puṇḍarikākṣaḥ || hariḥ om śubhaṃ astu  
śrīgurubhyo namaḥ || śrīsāmbaśivāya namaḥ ||

The scribe adds:—Udayamūrttikumāraṇ ... (follow two  
or three words in Tamil, which I cannot make out.)

(3)

(The *Maṇimañjarī*) a Commentary on *Kedāra's Vṛttaratnā-  
kara*, by the *Purohita Nārāyaṇa*, a son of *Nṛsimhayajvaṇ*.  
The text of the Vṛttaratnākara is given in full, the com-  
mentary consists in brief remarks only. It is incomplete,  
breaking off in the middle of the third Adhyāya.

See No. 170.

It begins:—namo namo gaṇeśāya namaḥ te śivasūnave |  
nirvighnaṃ kuru deveśa namāmi tvāṃ gaṇādhīpa | śvetām-  
bhodhisthitaṇ devaṃ śuddhasphaṭikavigrahaṃ | vāg vibhūti-  
pradaṃ sākṣād vande gandharvakandharaṃ | Nṛsimhayaj-  
vaṇaḥ putro Nārāyaṇapurohitaḥ | vṛttaratnākaraṇyākhyāṃ

vyākaroti yathāmati | sukhasantānasiddhyartham naumi  
brahmāccyutārccitam | gaurīvināyakopetaṃ śaṃkaraṃ loka-  
śaṃkaraṃ | vedārtthaśaivaśāstrajño Bhaṭṭako<sup>1</sup> bhūdvijotta-  
maḥ | tasya putrosti Kēdāraś śivapādārccane rataḥ | tene-  
daṃ kriyate chando lakṣyalakṣaṇasamyutam | vṛttaratnā-  
karaṃ nāma bālānāṃ sukhāsiddhaye | Pīṅgalādibhir ācā-  
ryyair yyaḍ uktam laukikam dvīdhā | mātṛavarṇṇavibhāgena  
chandas tad iha kathiyate | *etc.* After the text of śloka I,  
1—7 there follows (f. 1b):—vyā | tāmrākṣi mo gatā sāyo  
modateraḥ prakīrtitaḥ | sahate sastu sā yāti to vṛṇoti  
rākarakāḥ | bha sīdati canaś cōkto vahatīti gaṇā smṛtāḥ |  
bhūmyambvagnimarudvyomasūryyacandradyud eva tāḥ ||  
jñeyās sarvādimaddhyāntā guravotra catuṣkalāḥ | *etc.* Then  
follows text of I, 8—18, then again a short commentary.  
Then text of I, 19—22. Then (f. 2b):—vṛttaratnākare  
prathamoddhyāyaḥ || F. 4:—dvitīyoddhyāyaḥ || om uktāyām  
chandasi | gu śrīḥ | *etc.*

It ends (f. 7):—śāliny uktā mtau tagau gobdhilokaiḥ |<sup>2</sup>  
caturbhis saptabhis ca varṇair yyatīḥ | nīlām keśe nirguṇām  
maddhyabhāge durghān netre nirmmalām gaṇḍabimbē |  
pīṇān tu gām śronivakṣojabhāre kṛṣṇe līlāśalinīm naumi  
lakṣmīm |

## 55.

### WHISH No. 56.

*Size:* 17½ × 2¼ in., 65 leaves, from 13 to 15 lines on a page.

*Material:* Palm leaves.

*Date:* Entries by Mr. Whish are dated 'Tellicherry 1826.' The  
MS. may be about 80 or 100 years older.

*Character:* Grantha.

The *Uttara-Rāmāyaṇa*, or *Uttarakāṇḍa* of the *Rāmā-  
yaṇa*, by *Vālmīki*, in 110 Sargas.

<sup>1</sup> The editions have Pavyeka or Pabbeka as the name of Kēdāra's  
father.

<sup>2</sup> III, 34 in Borooh's edition. (A Comprehensive Grammar of  
the Sanskrit Language, by Anundoram Borooh, vol. X: Prosody.)

It begins:—prāptarājyasya rāmasya rākṣasānām vadhe  
kṛte | ājagmur mmunayas tatra rāghavaṃ pratinanditum |  
kauśikotha yavakrito narebhyaś ca vana eva ca | kaṇvo  
medhātithel putrah pūrvasyān diśi cāśritāḥ | dattatreयोथा  
bhagavān namuciḥ pramucis tathā | ātreyaputro dharmmā-  
tmā ṛṣis sārasyataḥ prabhuh | etc.

It ends:—idam ākhyānam āyuṣyaṃ 'paṭhan rāmāyanaṃ  
naraḥ | saputrapautro lokesmin pretya svarge mahiyate |  
ayoddhyāpi puri ramyā śūnyā varṣagaṇān bahūn | ṛṣabham  
prāpya rājānam ni[vā]vāsam upayāsyanti | etad ākhyānam  
āyuṣyaṃ sabhaviṣyaṃ sahottaram | kṛtavān pracetasah  
(sahodarah *pr. m.*) putrah sa tat brahmāpy anvamanyata ||  
ity ārṣe śrīmadrāmāyaṇe ādikāvye Vālmīkiye śrīmaduttararā-  
māyaṇe daśādhikaśatatamas sargaḥ || hariḥ om | śubham  
astu | ... sītālākṣmaṇabharataśatrughnahanumatsametaśrī-  
rāmacandrasvāmine namaḥ || ... mīnākṣisundareśvarāsvā-  
mine namaḥ || ... sakalalokaṇāthakāyāi namaḥ | hariḥ om ||

56.

WHISH No. 57.

Size:  $12\frac{5}{8} \times 2$  in., (1) + 192 + (2) leaves, 10 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish are dated 'Tellicherry 1826.' The MS. may be about 50 years older.

Character: Grantha.

The *Upadeśagranthavivarana*, a Commentary on (the metrical part of) *Śaṅkara's Upadeśasāhasrī*, by (*Bodhanidhi* ?) a pupil of *Vidyādhāman*. See Burnell, Tanjore, p. 90. Ind. Off. IV, p. 731. Hall, p. 99. See above No. 24(b).

It begins:—viṣṇuṃ pañcātmakam vande bhaktyaṣṭāda-  
śabhedayā | sāṅgavargonavimśatyā bhaktair nnavabhīr  
āśritam | on namaḥ on nama śrīgurubhyaḥ || on namaś  
śivāya || caitanyaṃ sarvagaṃ sarvaṃ sarvabhūtaguhāśayaṃ |  
yat sarvaviśayātītan tasmai sarvavide namaḥ | cetanam  
eva caitanyaṃ jñaptisvarūpaṃ sarvaga(m) svā vidyā kalpita-  
dikkālākāśādi sarvaṃ vyāpnotiti sarvagaṃ sarvagam ity

ukte paramārththatas sarvan tat gamyam astīti āsamkā mā bhūde ity āha | sarvam iti, etc.

It ends:— ... janmanāsāprakaranasya padārthavivaranam kṛtan devatāgurubhaktipreritena mayā || iti saptadaśaśloka yatīndraśrīmukhotgataḥ | vipratāgurubhaktena mayā brahmātmabodhakāḥ | upāsyā śraddhayā śrīmad-Vidyādhāmamuneś ciram | śrīmatpadāmbujan tasya prasādān na svabuddhitaḥ | yena me nikhilād vedād ākṛsyā mana ātmani | sthāpitan munimukhyena yāvajjīvan namāmi tam || yatbhāṣyasāgarajayuktimaṇin prakīrṇān prāpyādhunā kati payān kavayo bhavanti | tasmai namo janamanobjadivākarāya kṛtsnāgamārththanidhanāya yatīśvarāya || iti śrīmad-Vidyādhāmaśiṣyeṇa Bodhanidhinā<sup>2</sup> śraddhābhaktimātra preritena kṛtam upadeśagranthivivaranam samāptam || yatpādakamalāsamgān nirvāṇam prāptavān aham | sarvāntarātmapūjyāms tām pranamāmi garīyasah || ... śubham astu | om ||

## 57.

WHISH Nos. 58 (1) & 58 (2).

*Size:* 12½ × 2 in., two vols. of (2) + 200 + (2) and (2) + 196 (i. e. 201 to 396) + (1) leaves, 9 or 10 lines on a page.

*Material:* Palm leaves.

*Date:* Entries by Mr. Whish are dated 'Tellicherry 1827.' The MS. is probably about 50 years older.

*Character:* Grantha.

The *Śārīrakamīmāṃsābhāṣya*, or the Commentary on *Bādarāyaṇa's Vedānta-Sūtras*, by *Śaṅkara*, in 4 Adhyāyas. Including the text of the Sūtras.

It begins:—yuṣmadasmatpratyayagocarayor viśayaviśayīnos tamaḥprakāśavadviruddhasvabhāvayor itaretarabhā-vānupapattau, etc.

The first Adhyāya ends f. 127b:—iti śārīrakamīmāṃsābhāṣye Śaṅkarabhagavatpādakṛtau prathamasyāddhyāyasya caturtthaḥ pādaḥ || samāptaś cāddhyāyaḥ ||

<sup>2</sup> Proper name of the author?

Vol. I ends (f. 200b) at the end of II, 3, 5 (Bibl. Ind. edition p. 612).

The 2<sup>nd</sup> Adhyāya ends on f. 242, the 3<sup>rd</sup> Adhyāya on f. 355b, the 4<sup>th</sup> A. on f. 396b.

It ends:—anāvṛttiś śabdād anāvṛttiś śabdād iti sūtrabhāṣaś śāstraparisaṁāpti(n) dyotayati || iti śrīmatparamaham-sapārivrājakācāryya-Govindabhagavatpūjyapādaśiṣyasya śrīmac-Chamkarabhagavataḥ kṛtau śrīmacchārīrakamīmāṁsā-bhāṣye caturtthasyāddhyāyasya caturtthaḥ pādaḥ || samāptaś cāddhyāyaḥ || śrīgurubhyo namaḥ || brahmānandaṁ paramasukhadaṁ kevalaṁ jñānamūrttiṁ viśvātitaṁ gagana-saḍṛśaṁ tatvaṁ aśyādīlakṣyaṁ | ekaṁ nityaṁ vimalaṁ acalaṁ sarvadhīśākṣibhūtaṁ bhāvātitaṁ triguṇarahitaṁ satgurun tan namāmi || vedāntasūtrabhāṣyaṁ samāptaṁ || hariḥ om |

58.

WHISH No. 59.

Size: 14 × 2 in., (2) + 215 + (1) leaves, 10 or 11 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish are dated 'Tellicherry 1827.' The MS. may be about 50 years older.

Character: Grantha.

The *Upadeśagranthavivaraṇa*,<sup>1</sup> a Commentary on the *Pañcadaśī* (ascribed to *Sāyana*), by *Rāmakṛṣṇa*, a pupil of *Bhāratīrtha*, and *Vidyāranya*.

These fifteen chapters on Vedānta Philosophy are given in the following order:

1. Citradīpa (Tātparyabodhinī).
2. Tr̥ptidīpa.
3. Kūṭasthadīpa.
4. Dhyānadīpa.
5. Nāṭakadīpa.
6. Tattvaviveka (Padadīpikā).

<sup>1</sup> Aufrecht CC. p. 314 gives the title *Tātparyabodhinī*, which is only the title of the commentary on the Citradīpa.

7. Pañcabhūtaviveka (Tātparyadīpikā).

8. Pañcakośaviveka.

9. Dvaitaviveka (Padayojanā).

10. Mahāvākyaviveka.

11—15. Brahmānanda in five Adhyāyas.

The two lithographed editions (Bombay 1863, Śake 1785, & Bombay 1878, Śake 1800) begin with the Tattvaviveka. See also Ind. Off. IV, p. 745.

It begins:—natvā śrī-Bhāratitīrttha-Vidyāraṇyamuniśvarau | kriyate citradīpasya vyākhyā tātparyyabodhinī || cikīrṣitasya granthasya niṣpratyūhaparipūraṇāya paramā-tmanīti padena iṣṭadevatānusandhānalakṣaṇamamgaḷam ācarann asya granthasya vedāntaprakaraṇatvāt tadyair eva viśayādibhis tadvattāsiddhim manasi nidhāyādध्यāropā-pavādābhyān niṣprapañcam prapañcyata iti nyāyam anu-sṛtya paramātmāny āropitasya jagata sthiti prakāram sa-dṛṣṭāntam pratijānīte *etc.*

F. 30b:—iti śrīmatparamahamsaparivrajakācāryyaśrī-Bhāratitīrttha-Vidyāraṇyamuniśrīcarāṇaśiṣyeṇa Rāmakṛṣṇākhyaviduṣā viracitā tātparyyabodhinīnāmikā citradīpavyākhyā samāptā || on tat sat ||

F. 69b:—iti śrīmatparamahamsaparivrajakācāryyaśrī-Bhāratitīrttha - Vidyāraṇyamunivaryyakimkareṇa Rāmakṛṣṇākhyaviduṣā viracitā tīrtidīpavyākhyā samāptā ||

F. 79b:—iti... Rāmakṛṣṇākhyaviduṣā viracitā kuṭasthādī-pavyākhyā samāptā ||

F. 98b:—iti ... ddhyānadīpasya vyākhyā samāptā ||

F. 102b:—iti ... śrīnāṭakadīpavyākhyā samāptā ||

F. 119:—iti ... tatvavivekasya padadīpikā samāptā ||

F. 133b:—iti ... pañcabhūtavivekasya tātparyyadīpikā samāptā || hariḥ om ||

F. 143b:—iti ... pañcakośavivekavyākhyā samāptā ||

F. 151b:—iti ... dvaitavivekasya padayojanā samāptā ||

F. 153:—iti ... mahāvākyavivekavyākhyā samāptā || hariḥ om || natvā śrī-Bhāratitīrttha-Vidyāraṇyamuniśvarau | brahmānandābhīdham grantham vyākurve bodhasiddhaye *etc.*

F. 176b:—brahmānande yogānando nāma prathamoddyā-yah ||

F. 193b:—iti brahmānande ātmānando nāma dvitīyo-  
ddhyāyaḥ ॥

F. 208b:—iti brahmānande advaitānando nāma tṛtīyo-  
ddhyāyaḥ ॥

F. 212b:—iti brahmānande vidyānando nāma caturtho-  
ddhyāyaḥ ॥

It ends (f. 215):—iti brahmānande viṣayānando nāma  
pañcamoddyāyaḥ ॥ iti śrīparamahamsaparivrajakācāryya-  
śrī-Bhāratitīrtha-Vidyāraṇyamunivaryyakimkāreṇa śrī-Rā-  
makṛṣṇākhyaviduṣā viracitam upadeśagranthavivaraṇam  
samāptam ॥ hariḥ om *etc.*

## 59.

WHISH No. 60.

Size:  $10\frac{1}{8} \times 1\frac{1}{2}$  in., (2) + 40 + (1) + 43 + 2 + (2) leaves, 8 or 9 lines  
on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1828.' The MS.  
may be about 50 years older.

Character: Grantha.

Injuries: The MS. is slightly damaged by insects in a few places.

### (1)

The *Sūryasiddhānta*, in 14 Adhyāyas. (Ff. 40.)

It begins:—śubham astu | acintyāpy uktarūpāya nir-  
guṇāya guṇātmane | samastajagadādhāramūrttaye brah-  
mane namaḥ | alpāvaśiṣṭe tu kṛte mayo nāma mahāsuraḥ |  
rahasyaṁ paramaṁ puṇyaṁ jñānsujñānam uttamaṁ | 2 |

It ends:—sarvebhyaḥ pradadau pritaḥ grahāṇāṁ caritam  
mahat | atyadbhutatamaṁ loke rahasya(ṁ) brahmasammi-  
tam | vedasya nimmilam (read nirmalam) cakṣuḥ jñātvā sā-  
kṣād vivasvataḥ | viditvaitad aśeṣeṇa paraṁ brahmādhiga-  
cchati | iti sūryasiddhānte mātādhikāro nāma caturdaśo-  
ddhyā(yaḥ) | hariḥ om | śubham astu gurubhyo namaḥ ॥

### (2)

The *Aṣṭādhyāyī*, or eight chapters of grammatical Sūtras,  
by *Pāṇini*. (Ff. 43.)

It begins:—yenākṣarasamāmnāya\*\*dhigamya maheśva-  
rāt | kṛtsnam vyākaraṇam proktan tasmai Pāṇinaye namaḥ |  
yena dhautā girah pumsām vimalaiś śabdavāriṃ\*\*maśvaś  
cājñānaḥ bhinnan tasmai Pāṇinaye namaḥ | vākyakāram  
Vararuciṃ bhāṣyakāram Patañjaliṃ Pāṇiniṃ sūtrakāraṃ  
ca prātosmi munitrayam | vāṇīm Pāṇiniṃ ācāryyam  
Kātyāyanamunin tathā | kṛtāñjalir nnamasyāmi bhagavan-  
tam Patañjiliṃ (*sic*) | yogena cittasya padena vācām malam  
śarīrasya vaidyakena | yopākarot tam pravaram muninām  
Patañjaliṃ prāñjalir ānatosmi | ajñānatimirāndhasya jñā-  
nāñjanaśalākayā | cakṣur unmilitam yena tasmai śrīgurave  
namaḥ || a i uṇ | *etc.*

It ends:—nodāttasvaritodayam agārgyakāśyapagālavānām |  
a a | hrasvasyaivātra grahaṇam iṣyate | aṣṭamasyāddhyāyasya  
caturtthaḥ pādaḥ | addhyāyaś ca samāptaḥ | aṣṭaddhyāyī  
sampūrṇa | sundareśvarasyaṣṭaddhyayī | hariḥ om | śivam astu  
gurave namaḥ | śivāyai namaḥ | govinda |

(3)

The *Viṣṇubhujāṅga*, a Stotra in 18 stanzas. In Burnell,  
Tanjore, p. 201b, and Taylor I, p. 356 (see also p. 103) it  
is ascribed to Śaṅkara.

It begins:—cidamśam vibhun nirmmalan nirvikalpan  
nirāhan nirākāram omkāragamyam | guṇātītam avyaktam  
ekan turīyam parabrahma yaṃ veda tasmai namas te | 1 |  
viśuddham śivam śāntam ādyantaśūnyam jagajjivanam  
jyotirānandarūpam | adigdeśakālam vipatcedhaniyam triyī-  
vakta (read trayīvaktram?) yaṃ veda tasmai namas  
te | 2 |

It ends:—mukhe mandahāsan nakhe candrahāsam kare  
cārucakram sureśābhivandyaṃ | bhujamge śayānam bhaje  
raṅganātham harer anyadaivan na manye na mānye | 17 |  
bhujamgaprayātam paṭhed yas tu bhaktyā samādhāya citte  
bhavantam murāre | sa moham viḥayāśu yuṣmatprasādāt  
samāśritya yogam vrajaty acyutatvaṃ | vi.

60.

WHISH No. 61.

*Size:*  $10\frac{1}{2} \times 1\frac{5}{8}$  in., (1) + 96 + (1) leaves, 8 or 9 lines on a page.

*Material:* Palm leaves.

*Date:* Probably end of 18<sup>th</sup> or beginning of 19<sup>th</sup> century.

*Character:* Grantha.

The *Śivatattvasudhānidhi* from the *Sanatkumārasaṃhitā* of the *Skanda-Purāṇa*, in 20 Adhyāyas.

It begins:—yam praṇamya surendrādyā bhavanti su-khaśālinah | sarvavighnopaśāntyarttham tam vande Śamkarātmajam | śrī-Sūtaḥ | śivam hari(m) vidhātāram tatpatnīs tatsutān gurūn | natvā samastapraytūhaśāntaye maṅgalāyaca | vakṣye śrīnuddhvaṃ sarvajñāḥ śivatattvasudhānidhim | etc.

F. 4:—ity ādipurāṇe Sanatkumārasaṃhitāyām śivatattvasudhānidhau prathamoddhyāyaḥ ||

F. 6:—iti skānde purāṇe Sanatkumārasaṃhitāyām śivatattvasudhānidhau dvitīyoddhyāyaḥ ||

F. 41b:—iti śrīskānde śivatattvasudhānidhau saṃsāradūṣaṇan nāma ekādaśoddhyāyaḥ ||

F. 73b:—iti śrīśivatattvasudhānidhau śivabhikṣāṇakathanan nāma ṣoḍaśoddhyāyaḥ ||

It ends:—iti śrīskānde mahāpurāṇe Sanatkumārasaṃhitāyām śivatattvasudhānidhau sakalāddhyāyasāramahimānuvarṇṇanan nāma vimśoddhyāyaḥ || śrīgurave namo namaḥ || śrīmahātripurasundaryyai na(ma)ḥ || hariḥ om śubham astu.

61.

WHISH No. 62.

*Size:*  $14 \times 2$  in., two volumes (with one continuous foliation from 1 to 306), 154 + (1) + (1) + 152 + (1) leaves, 10 or 11 lines on a page.

*Material:* Palm leaves.

*Date:* Entries by Mr. Whish dated 'Tellicherry 1827'. The MSS. may be about 50 years older.

*Character:* Grantha.

The *Mahābhārata*, Parvan III: The *Vanaparvan*, or *Āraṇyaparvan*, in 300 Adhyāyas. The beginning (III, 1—32, 45) is missing, and the *Nalopākhyāna* (III, 53—78) is omitted (see below). The MS. is full of clerical mistakes.\*

Vol. I begins at the end of III, 32, 45:—mayor api | anyeṣām karmmaṇi phalam asmākam api vā punaḥ | vipra-karṣeṇa buddhyeta katham karma yathāphalam |

F. 25b:—ity āraṇyaparvaṇi nalopākhyāne ekonapañcāśo-ddhyāyaḥ || (End of III, 52 in the Bombay and Calcutta editions.) śrīkṛṣṇāya namaḥ || brhadaśvaḥ | āsīd rājā nalo nāma vīrasēnasuto bālī | upapanna(read 'nno) guṇair iṣṭai rūpavān aśvakovidāḥ | vidvān dānapatir dakṣaḥ sadā śīla-puraskṛtaḥ | atīṣṭhan manuḥjendrāṇām mūrdhni devapatir yyathā | uparyyupari sarveṣām āditya iva tejasā | brahmaṇyo vedavic chūro niṣadheṣu mahīpatiḥ | upari anyapustake asti | etat || Janamejayaḥ | bhagavan kāmyakāprāpte game prapitāmahāḥ (sic) | kim akurvanta pārthās te tam ṛte savyasācinam | etc., i. e. the beginning of the *Tīrthayātrā*-Parvan, or III, 79 in our MS. = III, 80 in the editions.

The first volume ends (f. 154b) at the beginning of III, 183 (= III, 182 in the editions).

Vol. II, f. 216: End of the *Mārkaṇḍeyasamāsya*parvan, III, 222 (= III, 231 in the editions).

F. 277: The *Sāvītryupākhyāna* begins, III, 281 (= III, 292 in the editions).

It ends:—na cāpy adharmmeṇa suhrdviyojane para-svahāre paradāramarṣaṇe | ākāyabhāve ca rame manas sadā nṛṇām sadākhyānaparaṇ ca śṛṇvatām || (This is the end of III, 313 in the editions.) ity ārṣe śrīmanmahābhārate śatasahasrikāyām samhitāyām Vaiyyāsikyām śrīmadāraṇyaparvaṇi dharmmavarapradānan nāma triṃśacchatata-moddhyāyaḥ || iti āraṇyaparvas samāptaḥ |

\* See H. Lüders, *Zur Sage von R̥ṣyaśṛṅga*, in the 'Nachrichten der K. Gesellschaft der Wissenschaften zu Göttingen. Phil.-hist. Kl. 1901. Heft 1', pp. 5 seqq., where an extract from this MS. is given.

62.

WHISH No. 63.

*Size:*  $17 \times 1\frac{1}{2}$  in., (1) + 91 + (1) leaves, from 7 to 10 lines on a page.

*Material:* Palm leaves.

*Date:* Entries by Mr. Whish dated 'Tellicherry 1827'. The MS. may be about 50 years older.

*Character:* Grantha, two different hands.

*Injuries:* Ff. 38, 39, 79, 81 damaged by insects.

A Commentary on *Vālmiki's Rāmāyaṇa*, by *Rāmānuja Ācārya*, including the *Āraṇya-Kāṇḍa*, the *Kiṣkindhā-Kāṇḍa*, and Sargas 1—3 of the *Sundara-Kāṇḍa*.

It begins:—*atha pitrvākyaparipālanāya daṇḍakān praviṣṭasya vṛttam vistāreṇa vaktum upakramate | praviśyeti | ātmavān | dhṛtimān | mahāranyapraveśe niśśamka iti yāvat | etc.*

The *Āraṇyakāṇḍa* ends (f. 40):—*iti Rāmānu(jā)cāryya-viracite āraṇyakāṇḍavyākhyāne pañcasaptatitamas sargaḥ || hariḥ om āraṇyakāṇḍam vyākhyasamāptam ||*

The *Kiṣkindhā-Kāṇḍa* begins (f. 41):—*sa tām iti kharādisamhāreṇa sa prasiddhapauruṣaḥ tām iti ramanīyatayā prasiddhām saumitrisahito gatvā patmādidarśsanena sītānetrasmaranājaśokātisāyena kṣubdhasarvendriyas san vilālāpa | etc.*

It ends (f. 80):—*iti Rāmānujācāryyaviracite kiṣkindhā-kāṇḍavyākhyāne saptaśaṣṭitamas sargaḥ ||*

Then the *Sundara-Kāṇḍa* begins:—*atha sundarakāṇḍe vyākhyeyāni vyākhyāyante | pūrvasmin sarge manasā gamanam kṛtam ity uktam idānim kāyenāpi gamanam karttum aicchad ity āha | tata ity ādinā atra gantum iti padam addhyāhāryyam | etc.*

The MS. breaks off at the beginning of the fourth Sarga:—*iti tritīyās sargaḥ || advāreṇeti grāmaṁ vā nagaram vāpi paṭṭanam avarasya hi | viśeṣāt samaye sa umyana cāreṇa viśan nṛpa | ity uktaprakāreṇa advāreṇa pravīṣṭavān | praviśyeti praviśya praveṣṭum upakrammya savyam pādam cakre agrata iti śokaprayānakāle ca grha-praveśe vivāha.*

63.

WHISH No. 64.

Size:  $10\frac{1}{8} \times 1\frac{1}{2}$  in., (2) + 55 + 50 leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: Probably beginning of 19<sup>th</sup> cent.

Character: Grantha.

(1)

The *Vākyasudhātīkā*, a Commentary on the *Dṛgdrśya-viveka* or *Vākyasudhā* (of *Śaṅkara Ācārya*), by *Brahmānanda Bhārati*, a pupil of *Ānanda Bhārati* (ff. 55). Cf. Ind. Off. IV, p. 739; Mitra, Notices, III, p. 226 seq.

Margin of f. 1:—*ḍṛkdrśyavivekaṃ | hariḥ om |*

It begins:—*kāraṇaṃ khādi jagatām āraṇārtham anāga-saṃ | vāraṇānaṃ ātmānaṃ advayaṃ samupāsmahe | abhiśicya kṛpāvarṣair ātmasthaṃ yaḥ karoti mām | taṃ sarvasākṣinaṃ vande Rāmānandamuniśvaraṃ | yatkaṭākṣa-sudhāsindhau majjātā punyapāpākataḥ (read °pāpataḥ?) | mayā jñānamanir llabdhas taṃ Ānandaguruṃ bhaje | natvā śrī-Bhāratīrttha-Vidyāraṇyamuniśvarau | mayā vākyasudhātīkā yathāmati viracyate | na khyātīlābhapūjecchā tīkā-kāraṇakāraṇaṃ | na vidvattābalaṃ vātra muktir eva hi kāraṇaṃ | prāripsitasya granthasyāvighnena parisamāpta-pravicayaagamanābhyām viśiṣṭācāraparipālānāya, etc.*

It ends:—*ataḥ evaṃ mokṣasāstrasyāpi sāphalyaṃ syād ity ayam evāsyā prakaraṇasya samastavedāntasāstrasya ca tasmāt sarvaṃ anavadyaṃ || iti śrīmatparamahamṣaparivrā-jakācāryya-śrīmad-Ānanda-Bhāratīmunivaryyaśiṣya-Brahmānanda - Bhāratīmuniviracitavākyasudhātīkā samāptā || hariḥ || om ||*

(2)

A fragment, described by Mr. Whish as “the 30<sup>th</sup> chapter of the Atharvana rahasyam of the Vishnu-Dharmmam” (ff. 1—14).

Margin of f. 1:—*atharvaṇaṃ hariḥ om |*

It begins:—*bhagavan prāṇinas sarve viśarogādyupadravaiḥ | duṣṭagrahopaghātaiś ca sārva-kālam upadravaiḥ |*

āhicāraka(read ābhicārika)krtyaiś ca sparsarogaiś ca dārunaiḥ | sadā sampiḍyamānās tu tiṣṭhanti munisattama | etc.

It ends (f. 14):—marddaya mardaya māraya māraya śoṣaya śoṣaya dāhaya dāhaya mahogragrahān saṃhara saṃhara yakṣagrahān pretagrahān piśācagrahān saṃhara saṃhara bhañjaya bhañjaya āveśaya āveśaya akṣaya akṣaya hrām hrīm hrūm krom sarvamamgaḷini svāhā ||

(3)

The *Ānandasāgarastava* by *Nilakaṇṭha Dikṣita*, in 107 stanzas (ff. 15—26b). Printed in the *Kāvyamālā*, Part XI (1895), pp. 76—94.

Margin of f. 15:—sāgarastavaṃ.

It begins (f. 15):—vijñāpanārhaviralāvasarānavāptyā mandodyame mayi daviyasi viśvamātuḥ | avyājabhūtakarūṇā-pavanāpaviddhāny anta smarāmy aham apāṃgataramgi-tāni || 1 ||

It ends (f. 26b):—iti śrī-*Nilakaṇṭha-Dikṣita*viracitoyam ānandasāgarastavas samāptaḥ || śubham astu || gurubhyo namaḥ ||

(4)

The *Advaitamakaranda*, by *Lakṣmīdhara Kavi*, in 27 verses (ff. 27—28). See Ind. Off. IV, p. 751, Mitra, Notices, II, p. 105.

Margin of f. 27:—advaitam.

It begins (f. 27):—aham asmi sadā bhāmi kadācin nāham apriyaḥ | brahmaivāham atasiddhas sa(c)cidānanda-lakṣaṇaḥ || 1 ||

It ends (f. 28b):—Lakṣmīdharakaves sūktiḥ śāradām-bhojasambhṛtaḥ | advaitamakarandoyam vidvatbhṛṃgairnnipīyatām || advaitamakarandam samāptam ||

(5)

The *Lalitāstavaratna*, 209 Āryā verses in praise of the goddess Pārvatī. Mr. Whish says: "209 couplets in praise of Dēvi. This is a much admired Hymn in the Āryyā metre." Printed in *Kāvyamālā*, Part X, 1894, pp. 1—18.

Margin of f. 29:—Āryyādviṣati.

It begins (f. 29):—vande gajendravadanam vāmāṃkārū-  
dhavallabhāśliṣṭam | kuṃkumaparāgaṣoṇam kuvalayiniñjā-  
rakorakāpīḍam || etc.

It ends (f. 48):—madhurasmitām madārūṇanayanām<sup>1</sup>  
mmātamgakumbhavakṣojām | candrāvataṃsinin tvām savi-  
dhe paśyanti sukṛtinaḥ kecit | 209 | lalitāyā stavaratnam  
lalitapadābhiḥ praṇitam āryyābhiḥ | anudinam avanau  
paṭhatām phalāni vaktum pragalbhate saiva || śrīmahārāja-  
rājeśvareyaḥ namah || etc.

(6)

The *Hastāmalakaprakaraṇa*, in 14 verses (ff. 49—50).  
See Aufrecht, CC. p. 765, s. v. *Hastāmalakastotra*. In  
the *Stotraratnākara* (Bombay, Nirṇayasāgara Press, 1883),  
pp. 205—207, it is ascribed to *Śaṅkara*.

Margin of f. 49:—hastāmalakaprakaraṇam.

It begins (f. 49):—kas tvam śiṣo kasya sutaḥ kva jātaḥ  
kin nāma te tvam kuta āgatosi | etad vada tvam tava cār-  
bhakatvam matpritye prativivarddhanosi || 1 |

It ends (f. 50):—upādhanu yathā bhedatā sanmaṇinān  
tathā bhedatā buddhibhedeṣu tepi | yathā candrikāṇāṃ jale  
cañcalatvam tathā cañcalatvan tavāpīha viṣṇo || 14 || hastā-  
malakaprakaraṇam samāptam || hariḥ | om | śubham astu ||

## 64.

### WHISH No. 65.

*Size*:  $12\frac{3}{8} \times 2$  in., (2) + 74 + (2) leaves, from 10 to 12 lines on  
a page.

*Material*: Palm leaves.

*Date*: Entry by Mr. Whish dated 'Tellicherry 1827 November 7'.  
The MS. may be about 50 years older.

*Character*: Grantha.

The *Mahābhārata*: the *Pauloma-Parvan* (in 8 Adhyāyas),  
and the *Āstika-Parvan* (in 40 Adhyāyas), i. e. Adhyāyas  
1—59 of the *Ādi-Parvan*.

<sup>1</sup> No. 115 (12) reads adārūṇa°

This MS. has been fully described, and extracts have been given from it in my articles 'On the South-Indian Recension of the Mahābhārata', *Indian Antiquary*, vol. XXVII, 1898, pp. 69—81, 92—104, 122—133.

65.

WHISH No. 66.

*Size:*  $8\frac{3}{4} \times 1\frac{1}{4}$  in., (1) + 66 leaves, 8 or 9 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 'Tellicherry 7<sup>th</sup> Nov. 1827'. The MS. may be about 50 years older.

*Character:* Grantha.

The *Vākyavṛttiprakāśikā*, a Commentary on *Śaṅkara's Vākyavṛtti*, by *Viśveśvara Paṇḍita*, pupil of *Mādhava Prājña*. See Ind. Off. IV, p. 738 (No. 2302); Mitra, Notices VIII, p. 287 (No. 2847).

It begins:—*śrutismṛtipurāṇānām ālayam karuṇālayam | namāmi bhagavatpādaśamkaram lokaśamkaram | parama-krpānidhiśrīmac-Chaṁkarācāryyabhagavatpādas tāpatraya-santaptānām aparimitajanānādisamsārādhdhvaśramaparipīḍitānām ātmajñānaśīrasiramaḍhurajalākāṁkṣiṇām vidūrasārīra-kamīmāmsājālāsayagamanāsamarthhānām vākyavṛttisamjñā-kopadeśaprakaraṇaprapāparikalpanenāntaśśītalatām vigata-kleśatāṁ cāpādayan tatrāḍau prakaraṇaśravane pravṛttānām adhikāriṇām avighnena brahmatādātmyapratipattisiddhaye prakaraṇapratipādyādvitīyabodhasmaranapūrvakam nama-skārasyāvaśyakarttavṛyatān dyotayan svayan namaskurute || sargasthitipralaya hetum, etc.*

It ends:—*brahmavitbhayaḥ paran nāsti na bhūtan na bhaviṣyatiti || i(iti) śrīmanmahāyogi-Mādhava-Prājñaguruprasādasāditāparimitānandajñānasvarūpa-Viśveśvarapaṇḍitaviracitā vākyavṛttiprakāśikā samāptā || hariḥ om || brahmāham etan mayi bhāti viśvam śrī-Mādhava-Prājñaguroḥ prasādāt śa(so?)nvarthta-Viśveśvarapaṇḍitākhyas tasyāṁghripatmam prapatoṣmi nityam || svasvadeśakulācārādyāgraho lokavāsanā || pāṭherththabodhenusthāne vyasanam śāstravāsanaḥ ||*

āyurārogyalāvanyādyākāṃkṣā dehavāsanā | jīvanmuktiviro-  
dhinyas sarvā vikṣepakṛtvataḥ || hariḥ om ||

66.

WHISH No. 67.

Size:  $8\frac{3}{4} \times 1\frac{3}{4}$  in., 73 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry, November 7<sup>th</sup> 1827.'  
The MS. may be about 50 years older.

Character: Grantha.

The *Mahānātakasūktisudhānidhi* by *Immaḍi Devarāya*,  
i. e., probably, *King Devarāya II. of Vijayanagara*. See  
Hultzsch I, pp. x, 43, 83; II, p. 41.

It begins:—jāto vamaṣe raghūnām munivaravacanāt tā-  
ṭakān tāḍayitvā kṛtvā puṇyām ahalyām truṭitaharadhanur  
mmaithilivallabhobhūt | prāpyāyoddyāṃ niyogāt pitur  
aṭavim agād vītasitostavāli baddhābhir ddhvastalamko  
dalitadaśamukhas sitayā rājyam āpa || 1 || asty ambhodhara-  
cumbisaudhaśikharaśreṇīniṣaṇṇāṃganā gītākarnanatatparā-  
mbaracaraprastūyamānaprajā | sūryasyāṇyayaṇminām  
kṣitibhujām sādharāṇam mandiram lakṣmyā dhāma param  
lalāṭaracanā bhūmer ayoddyā purī || 2 ||

F. 15:—śrīmadrājādhirājaparamēśvaraśrīmad - Amma-  
ḍi(sic)mahārājaviracite mahānātakasūktisudhānidhau bāla-  
kāṇḍas samāptaḥ ||

F. 17b:—śrīmad° ... śrīmad-Ammaḍi(sic)devamahārāja-  
viracite ... dvitīyakāṇḍas samāptaḥ ||

F. 31b:—śrīmad° ... śrīmad-Immaḍidevarāyaviracite ...  
trītiyakāṇḍas samāptaḥ ||

F. 36b:—śrīmad° ... śrīmad-Immaḍidevamahārāja° ...  
caturthakāṇḍas samāptaḥ ||

F. 44:—śrīmad° ... śrīmadidevamahārāja° ... pañca-  
makāṇḍas samāptaḥ ||

It ends (f. 73b):—śrutvā rāmacaritam atbhutataram ko  
viśmayan neṣyate jñātvā caiva viriñcinā tribhuvanatrāṇāya  
yonirmmataḥ aśrotrapranipastano<sup>1</sup> ced ahivāminā nirddhūte

<sup>1</sup> Five syllables (○○○-- ) wanting.

śirasi kva bhūh kva girayaḥ kvaiteti śāntāya kāḥ | 199 |  
 śrīmān Immaḍidevarāyanrpati svarllokaka(l)lolinikallola-  
 pratimallasūktivibhavo vidvajjanaślāghitaḥ | śrīmān śaṣṭha-  
 vareṇyakāṇḍaviṣayānyastān mahānāṭakaslokān varṇapada-  
 kramojvalatarān rṁān (read śrīmān?) akārṣit prabhuḥ |  
 200 | śrīmadrājādhirājaparameśvara-śrī(ma)d-Immaḍideva-  
 mahārājaviracite mahānāṭakasūktisudhānidhau yuddhakā-  
 ṇḍas samāptaḥ || śrīgurubhyo namo namaḥ || hariḥ om |

## 67.

WHISH No. 68.

*Size:*  $12\frac{1}{2} \times 1\frac{5}{8}$  in., (2) + 111 pages, 8 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

(*Rāmānuja's*) Commentary on *Vālmiki's Rāmāyaṇa*, the *Yuddha-Kāṇḍa* in 131 Sargas.

It begins:—atha śrīmadyuddhakāṇḍavyākhyānam prakramate | tatra prathame sarge uttaram priyaśravanottaram kālārham sitāvṛttantaśravanakṛtād dharṣatisayāt uttamadūtalakṣaṇavaiśiṣṭyakathanena sugrivādinām purato hanūmantam stauti kṛtam iti bhuvi durllabham, etc.

It ends:—vaināyakāś ca vighnakāriṇo grahaviśeṣāḥ rajasvalāḥ rṭuprādurbhāvavatyāḥ saubhrātrkam saubhrātrakaram ojakaram balakaram samhitāvedaṁ vedatulyatvāt samhitety apadiśyate || iti śrīmadyuddhakāṇḍavyākhyāne ekatrimśacchatatamas sargaḥ || śrīrāmacandrāya namaḥ || yuddhakāṇḍavyākhyā samāptā ||

## 68.

WHISH No. 69 A.

*Size:*  $13\frac{3}{4} \times 1\frac{3}{4}$  in., (3) + 73 + 53 + (4) leaves, 8 or 9 lines on a page.

*Material:* Palm leaves.

*Date of MS.:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

(1)

The *Vākyakaraṇadīpikā*, a short Commentary (*laghuprakāśikā*, *laghudīpikā*) on the *Vākyakaraṇa*, in five Adhyāyas, by *Sundararāja*, the son of *Ananta Nārāyaṇa*, dedicated to *Somadeva*, the son of *Raṅganātha*.

"The *Vākya-Karaṇa*, a work of the Ārya school, seems to have been accepted as the guide for the preparation of solar *pañcāṅgs* in the Tamil and Malayālam countries of Southern India from very ancient times, and even to the present day either that or some similar work of the Ārya school is so used." R. Sewell and S. B. Dikshit, *The Indian Calendar* (London 1896), p. 8. Mr. Whish has the following entry:—"The *Vākya-Kāraṇam*. The astronomical work used in the Carnatick—with the astronomical Tables of the Sun and planets &c. annexed."

It begins:—*śrīganeśāya namaḥ | śrīgurucaraṇāravindābhyān namaḥ || jyotiścakrapravṛttāya jyotīrūpāya bhāsvate | jyotirddarśāya bhaktebhyo jyotiśśāstrakṛte namaḥ | śrī-Nīlakanṭhāmghriniviṣṭacetā śrī-Somadevānujighṛkṣayaiva | vicitravākyaair vivṛtaṃ punaś ca prakāśayehaṃ karaṇaṃ laghīyaḥ | svābhīpsita-granthasya nīspratyūhapaṛisaṃmāptaye pracaya-gamanaviśiṣṭācāraparipālanābhyān ca sveṣṭadevatā-namaskārapuraskāreṇa cikīrṣṣitam artthaṃ pratijānīte | praṇamya karīṣailasthaṃ iti | etc.*

F. 15b—16:—*iti vākyakaraṇalaghuprakāśikāyāṃ Somadevādṛtāyāṃ Sundararājaviracitāyāṃ prathamoddyāyaḥ ||*

F. 32b:—*iti Somadevādṛte vākyakaraṇasya prakāśane | sphuṭāddhyāyo dvitīyopi saṃkṣepena saṃāpitaḥ | iti Sundararājaviracitāyāṃ Somadevādṛtāyāṃ vākyakaraṇadīpikāyāṃ sphuṭādhikāro nāma dvitīyoddyāyaḥ ||*

Adhyāya III ends f. 50b, A. IV f. 63b.

Adhyāya V ends (f. 72b):—*iti śrīmatkeraḷasatgrāmanivāsi-Nīlakanṭhācāryyeṇa triskandavidyāpārādṛśvanā ṣaṭdarśānīpāraṃgatenāśvalāyanasūtreṇa garbha(read Garga?) gotreṇa Rivakalyandajātena Goḷacūdāmaṇinā asmādanugrahārtthe Sundararājaprasānottarākhye granthe pratipāditam tena gati-yogenaiva vibhajya sthītidaḷaṃ jñeyaṃ ṣaṭhaddhyāyaḥ (f. 73)*

prathame dvitīyēddhyāye prāyēnokta iti na punar idānīm  
vyākhyāyate prakṣiptatvāc cāsyāddhyāyasya pañcāddhyā-  
yyām api bahava ślokaḥ prakṣiptāḥ samjñite sarve nirastāḥ  
śrīmantī purājakāle padavākyapramāṇajño jyotiśśāstraviśā-  
rado yatīśvaraḥ pratma (read Padma?) garbha iti prasiddho-  
paro. brhaspatir ivāsīt tasmād evāsmatpitā prakṣepavyati-  
riktam śuddham vākyakaraṇam anyāny api kiñcit adhitavān  
śrī - Nṛsimhaśiṣyabhūtajyotiśśāstravic - chri - Vāñchayanma-  
Bhāradvāja-Varadarāja-tādr̥gvidhakaniṣṭhaputra-Somadeva-  
sampradāyaśuddhavākyakaraṇaṇ cāsmākaṁ sampradāyasi-  
ddhavākyakaraṇena samam tena etad vyākhyānaprakāra-  
si-ddham yan mūlan tad eva śuddhamūlam iti jñeyam । Sundare-  
śakṛte vākyakaraṇasya prakāśane । Somadevādṛtēddhyāyah  
pañcamo laghur īritah । Ananta-Nārāyaṇasūnunaḥ punaḥ  
kaverakanyātataḥvāsinaḥ mayā । prakāśitā vākyakṛtir llaḥhiyasi  
dviśeśadevānujighṛkṣayā laghu । iti śrī-Vāñchayanma-śrī-  
Rāṅganāthaputra-Somadevādṛtena Sundararājena viracitā-  
yām vākyakaraṇalaghudīpikāyām pañcamoddyāyah । om  
śubham astu śrīgurucaraṇāravindābhyām namaḥ । sūryya-  
dinavagrahadēvatābhyo namaḥ ।

(2)

Astronomical tables, called *Kujādīpañcagrahavākyam*.

F. 1 margin:—kujasya mahāvākyam ।

Beginning:—

māṅgalaśrīr bhūsūnuḥ	40
ātma-jayīśantanuḥ	80
dr̥ṣṭo bhūpatir vo naḥ	120
īśāṅganāsampannaḥ	150
bhūmir girisamlagnā	180

F. 14:—kujasya vākyam samāptam ॥ atha budhasya vā-  
kyam ॥ F. 27 b:—budhavākyam samāptam ॥ F. 28:—atha  
guror vākyam ॥ F. 33 b:—guruvākyam samāptam ॥ F. 34:—  
atha śukravākyam ॥ F. 38 b:—bhṛguvākyam samāptam ॥  
F. 39:—atha śāner vākyam ॥

It ends:—nirado rasecchuḥ 348 ravigonirddāsaḥ 378 vā-  
kyam 19 dhiraś śāneḥ ॥ munivākyam samāptam ॥ kujādī-  
pañcagrahavākyam parisamāptam । om śubham astu etc.

## 69.

WHISH No. 69 B.

*Size:*  $13\frac{1}{8} \times 1\frac{3}{4}$  in., (1) + 144 + (2) leaves, 8 lines on a page.*Material:* Palm leaves.*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?*Character:* Grantha.

The *Lalitopākhyāna*, from the *Uttarakhaṇḍa* (*Āyatana-khaṇḍa*?) of the *Brahmaṇḍa-Purāṇa*, in 34 Adhyāyas.

It begins:—astu va śreyase nityam vastu vāmāṅgam aiśvaraṃ | yatas tṛtiyo viduṣān tūriyan tat param mahah | Agastyo nāma devaṣīr vedavedāṅgapāragah | sarvasiddhāntasārajño brahmānandadayātmakah | cacārāt bhutahetūni tīrtthāny āyatanāni ca | śailāranyāpagāmukhyān sarvāṇ janapadān api | teṣu teṣv akhilāṇ jantūn ajñānatimirāvṛtān | śiśnodaraparān dṛṣtvā cintayām āsa tān prati | *etc.*

F. 2b:—iti brahmāṇḍapurāṇe Hayagrīvāgastyasamvāde lalitākhyāṇe prathamodhyāyah ||

F. 9b:—iti śrībrahmāṇḍottare Haya° ... tṛtiyodhyāyah ||

F. 35:—iti śrībrahmāṇḍottare ... vaivāhikotsavo nāma caturdaśodhyāyah ||

It ends:—ākhyātam etad avadātaguṇāḥ paṭhantas sampatpradāyakam apākṛtasarvaduhkham | vijñānadiptikalikāṃ lalitām maheśīm āsādy te catasa<sup>1</sup> vahanti sadābhitrptim ||  
|| iti śrīmatbrahmāṇḍapurāṇottare Hayagrīvāgastyasamvāde lalitākhyāṇe mantrasāadhanaprakārakathanan nāma catu-  
strimśodhyāyah || śrīmahādevyai namaḥ || || samāptaś cā-  
yatanakhaṇḍah || hariḥ om || śubham astu ||

## 70.

WHISH No. 70.

*Size:*  $9\frac{3}{8} \times 1\frac{5}{8}$  in., (1) + 89 leaves, 8 lines on a page.*Material:* Palm leaves.*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?*Character:* Grantha.

A manual of rites and prayers connected with the worship of Rudra. The title seems to be *Rudravidhi*. It

<sup>1</sup> The metre requires only two short syllables. Read te vata?

includes the *Pañcāṅgarudranyāsa* of *Bodhāyana* (ff. 30b—33b), and gives (ff. 45—88) the Prayoga for each Mantra of the *Rudrānūvākas* of *Taittirīya-saṃhitā* IV, 5 (*Namakānūvākās*). It is incomplete, as it does not contain the Prayoga for the *Camakānūvākās* (*Taitt.-saṃh.* IV, 7), which we should expect after the *Namakānūvākās*. (See the quotation below.) An entry by Mr. Whish says: "This volume contains the *Atirudraprayōgam*; being an extract of the *Bhāshyam* of the *Yajurvēdah*."

It begins:—*atha śrīrudravidhiḥ | tatra tāvad upayukte tu viniyogādikaṁ cintyate | viniyogo nāmābhisambandhaḥ | sarvāṃgāṃgī bhāvarūpaḥ ekasyaiva mantrasya vidhibalād anekeṣu karmmasv aṃgatvaṃ yasmin karmaṇi yadāṃga-bhāvaṃ bhajate tadā tasmin karmaṇi viniyogo jñeyaḥ | evaṁ ca yady api caramāyāṃ iṣṭakāyāṃ juhōtīty ādibhi(r) brāhmaṇavākyair agnicayane carameṣṭakāyāṃ ekādaśabhi rudrānūvākair homo vihitā iti homākhye karmaṇi aṃgatvaṃ rudrānūvākānāṃ | etc.*

F. 15:—*atha mahārudra-āhutisaṃkhyā |* F. 20:—*athāti-rudrāhutisaṃkhyā |* F. 30b:—*iti sthaṇḍilakuṇḍamaṇḍa-panirmmānādividhiḥ ||* *atha Bodhāyanoktapañcāṃgarudranyāsa* *avidhiḥ |* F. 33b:—*iti pañcāṃgarudranyāsaḥ ||* *atha rudrā-bhiṣekavidhiḥ |*

F. 45:—*atha taittirīyāśākhānusāreṇa namakānūvākāḥ pradarśyante namasterunya namo hiranyabāhave namas sahamānētyādayaḥ<sup>1</sup> camakānūvākā agnāviṣṇu<sup>2</sup> jyaisthyam<sup>3</sup> ity ādaya ekādaśa atha namake cāntaravākyānāṃ aprayogaḥ Bhāskarādivinirḍiṣṭakāmyadr̥ṣṭyābhidhāsyate |*

F. 88:—*iti namakeṣu namo rudrebhya<sup>4</sup> ity asya prayogaḥ |* *iti namakaprayoga ekādaśonūvākāḥ (sic) ||* *atha pūrvokteṣu dakṣiṇe yatnā nirūpyate |*

F. 88b:—*iti dakṣiṇe yatnā | atra nyūnātiriktoktapratyavāyā-jihīrṣayā | staumi stamberamādhiśacarmmanirmmitavāsasaṃ ||*

<sup>1</sup> See *Taitt. Saṃh.* IV, 5, 1 seqq. Read *namas te rudra . . . namas sahamānāyetyādayaḥ*.

<sup>2</sup> *Taitt. Saṃh.* IV, 7, 1.

<sup>3</sup> *Taitt. Saṃh.* IV, 7, 2.

<sup>4</sup> *Taitt. Saṃh.* IV, 5, 11, 2.

It ends:—anavaratadhiraddhvāna gambhīragharghara  
galabhavaphūtkārabhinnagahvara | guṇārājivi (read guṇa-  
rājiva?) rājamāna dharādhareśa kanyākākāntisāṃkrānta  
(read kanyākāntisāṃkrānta?) nijakalebaraikadeśa | akhila-  
jagadadhīśa rānta (read śānta?) mahēśa namas te namas  
te | śrīgurucaraṇāravindābhyān namaḥ || om | śubham astu.

## 71.

### WHISH No. 71.

*Size:*  $18\frac{1}{8} \times 2\frac{1}{8}$  in., (2) + 201 + (5) leaves, from 12 to 15 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish signed 'Tellicherry December 1828'. The Pramāthin year (see below) immediately preceding 1828 is A. D. 1819/20, but the MS. looks older, and may have been written A. D. 1759/60, possibly A. D. 1699/1700.

*Scribe:* Raghunātha, son of Rāmakṛṣṇa.

*Character:* Grantha, very small, sometimes difficult to read.

The *Mahābhāratasaṃgraha*, by *Maheśvara*. Mr. Whish describes it as 'the Sangraha-Bhāratam of Mahēswarah; compleat in eighteen Parvvas'. There are really only 17 Parvas, which are made up in the following way: Parvans I—IX correspond to the usual Parvans of the Mahābhārata, then follow:

X Gadā-Parvan,

XI Sautika-Parvan,

XII Aṣṭika-Parvan,

XIII—XVII Āśvamedhika to Svargārohaṇika Parvans.

The Strī, Śānti, and Anuśāsana Parvans are not represented. See A. Holtzmann, *Das Mahābhārata*, II, 1 seq., III, 46 seq. R. v. Roth, *Verzeichnis Indischer Handschriften* der Kgl. Univ. Bibl. Tübingen, p. 23.

It begins:—śuklāmbāradharam viṣṇuṃ śaśivarnaṃ catur-  
bhujam | prasannavadanan dhyāyet sarvavighnopaśāntaye |  
śrīmān pauraṇikas sūtaḥ kadācid raumaharṣiṇaḥ | ugraśravā  
nāma puṇyam naimiśāranyaṃ āgamat | varttamāne śauna-  
kasya satre dvādaśavārṣike | tatrasīnān munīn sarvān  
prāṇamat samprahrṣṭadhīḥ | kathāś citrā śrotukāmā munayas

sūtanandanam | paripapraccha tām sa' t'ān papracchus sa  
ca kauśalam | abhinandya samāsinās tam āhus samśritā-  
sanam | kuta āyāsi ko deśas tvayā carita ity api | viprān  
sa prāha supritān tatrāgacchan yadrocchayā | sarpasatram  
yatra rājā cakāra janamejanaḥ (*sic*) | yā vaiśampāyanāt tatra  
śuśrāva janamejayaḥ | kathās tā Vyāsakathitās tv a[u]śrausaṃ  
bhārataśritāḥ | parārdhyāni parikramya tīrthāny āyatanāni  
ca | s[y]amantapañcakan nāma tan deśam gatavān aham |  
kurūnām pāṇḍavānān ca sarveṣān ca mahābhīṣṭām | bhavatām  
vividhau (?) tasmād didṛkṣur aham āgataḥ | śrotum kim  
icchatheṭy uktā munayas sūtam abruvan | pārīkṣitena  
Vyāsoktā yā vaiśampāyanāc chrutāḥ | tāḥ kathā śrotum  
icchāmo mahābhāratasaṃjñitāḥ | *etc.*

F. 2:—iti śrīmahābhāratasaṃgrahe Maheśvarakṛte saṃ-  
bhavaparvaṇi vaidodaṃkacaritan nāma prathamoddyāyaḥ ||

F. 10b:—iti śrīmahābhāratasaṃgrahe duṣyantacaritan  
nāma aṣṭamoddyāyaḥ ||

F. 21b:—iti śrīmahābhāratasaṃgrahe bakavadho nāma  
pañcadaśoddyāyaḥ ||

F. 26:—iti śrībhāratasaṃgrahe pañcendropākhyānan  
nāma aṣṭādaśoddyāyaḥ ||

F. 32 (end of the I<sup>st</sup> Parvan):—iti śrīmahābhārata-  
saṃgrahe sambhavaparvaṇi mandapālacaritan nāma pañca-  
vīṃśoddyāyaḥ ||

F. 44 (end of the II<sup>nd</sup> Parvan):—iti . . . sabhāparvaṇi  
Pāṇḍavadyūtaparājayo nāma aṣṭamoddyāyaḥ || śrīkṛṣṇāya  
namaḥ || sabhāparva samāptam || hariḥ om || hariḥ om ||

F. 54:—iti . . . āraṇyaparvaṇi Nalacaritasamāptir nnāma  
aṣṭamoddyāyaḥ ||

F. 81b (end of the III<sup>rd</sup> Parvan):—iti . . . āraṇyaparvaṇi  
araṇiharaṇan nāma dvātriṃśoddyāyaḥ ||

F. 95 (end of the IV<sup>th</sup> Parvan):—iti . . . virāṭaparvaṇi  
uttarābhimanyuvivāho nāma daśamoddyāyaḥ || śrīkṛṣṇāya  
namaḥ || virāṭaparvaṃ samāptam ||

F. 104 (end of the V<sup>th</sup> Parvan):—iti . . . udyogaparvaṇi  
rathasaṃkhyāmbopākhyānan nāma daśamoddyāyaḥ ||

F. 110b (end of the VI<sup>th</sup> Parvan):—iti . . . bhīṣmaparvaṇi bhīṣmaśaratalpaśayanaṇ nāma saptadaśodhyāyaḥ ॥

F. 146 (end of the VII<sup>th</sup> Parvan):—iti . . . droṇaparvaṇi droṇavadho nāma aṣṭādaśodhyāyaḥ ॥ śrīkṛṣṇāya namaḥ ॥ droṇaparvaṇ samāptam ॥

F. 160 (end of the VIII<sup>th</sup> Parvan):—iti . . . karṇaparvaṇi karṇavadho nāma ekādaśodhyāyaḥ ॥ . . . karṇaparva samāptam ॥

F. 169b (end of the IX<sup>th</sup> Parvan):—iti . . . śalyaparvaṇi saptamodhyāyaḥ ॥ . . . śalyaparvaṇ samāptam ॥

F. 173b (end of the X<sup>th</sup> Parvan):—iti . . . gadāparvaṇi tritīyodhyāyaḥ ॥ gadāparvaṇ samāptam ॥

F. 176 (XI<sup>th</sup> Parvan):—iti . . . sauptikaparvaṇi prathamodhyāyaḥ ॥

F. 178 (end of the XII<sup>th</sup> Parvan):—iti . . . aiśikaparvaṇ samāptam ॥ hariḥ om śubham astu ॥

F. 190b (end of the XIII<sup>th</sup> Parvan):—iti . . . āśvamedhikaparvaṇi daśamodhyāyaḥ ॥ . . . āśvamedhikaṇ samāptam ॥

F. 194b (XIV<sup>th</sup> Parvan):—iti . . . āśramavāsike parvaṇi caturthodhyāyaḥ ॥

F. 197 (XV<sup>th</sup> Parvan):—iti . . . mausalaparvaṇi dvitīyodhyāyaḥ ॥

F. 198b (XVI<sup>th</sup> Parvan):—iti . . . mahāprasthānike parvaṇi prathamodhyāyaḥ ॥

It ends (f. 201):—iti śrīmahābhāratasamgrāhe svargārohanike parvaṇi dvitīyodhyāyaḥ ॥ śrīkṛṣṇāya namaḥ ॥ sitālakṣmanabharataśatrughnahanumatsametaśrīrāmacandrāya namaḥ ॥ śrī - umāpataye namaḥ ॥ hariḥ om ॥ śubham astu śrīgurubhyo namaḥ ॥ karakṛtam aparādham kṣantum arhanti santaḥ ॥ pramāthināmasamjñāyām śaradi prāpnuvaty api ॥ cāpaṇ haṃse dakṣiṇākhyāyane pakṣe site tathā ॥ aṣṭāvīmśākhyake hy anhi somavāsarasamyute ॥ svātītārasamāyukte daśamyām mīnalagnake ॥ śravaṇāt sarvapāpaḥ ghaṇaḥ paṭhanān muktidaṇ śubham ॥ lekhanāt śrīpradaṇ sammyak mahābhāratasamgrāham ॥ Rāmakṛṣṇasya putreṇa Raghunāthena dhīmataḥ ॥ rāmabhaktena viduṣā likhitam bhadram astu vaḥ ॥ kṛṣṇāya vāsudevāya devakīnandanāya

ca | rukmiṇīsatyabhāmābhyām sevītāya namo namaḥ | śrī-  
gurubhyo namaḥ ||

72.

WHISH No. 72.

*Size:*  $12\frac{5}{8} \times 1\frac{5}{8}$  in., (1) + 106 leaves, 8 or 9 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated December 1828. The MS. may be about 50 years older.

*Character:* Grantha. The leaves are numbered by letters: ka (=1), kha, ga . . . ha, ḷa, kṣa (=35), kya (=36), khya . . . kṣya (=70), kra (=71), khra . . . ḷra (=104), kṣra (=105). This foliation begins from the second leaf.

The *Bṛhatsaṃhitā* of *Varāhamihira*, or the *Varāhasaṃhitā*, with a Commentary (*Samhitāvivṛti*) by *Bhaṭṭotpala*. A fragment only, extending from III, 1 to XXVI, 8.

It begins:—athādityacāro vyākhyāyate | āśleṣārddhā(d) dakṣiṇam uttaram ayanam raver dḍhaniṣṭhādyam nūnam kadācid āsīd yenoktam pūrvaśāstreṣu raver ādityasya āśleṣārddhā(d) dakṣiṇam ayanam tathā dhaniṣṭhādyam uttaram ayanam, etc.

F. 8:—iti Bhaṭṭopalaviracitāyām saṃhitāvivṛtī \*\* ditya-  
cāras tṛtiyoddhyāyaḥ |

F. 51:—iti Bhaṭṭopalaviracitāyām saṃhitāvivṛtīau  
śukracāro navamoddhyāyaḥ ||

It ends:—dantair nnāgā gohayādyāś ca lomnā hemnā  
bhūpās sikthakena dvijādyām tadvaśa \*\*\* \*\* (blank)  
śeṣadravyāny ātmarūpasthitā[nā]ni nāgā hastinaḥ dantair  
hanti dentaiḥ romnā gohayānyām go (*sic*) ||

73.

WHISH No. 73.

*Size:*  $12\frac{1}{2} \times 1\frac{5}{8}$  in., (1) + 155 + 39 + 30 + (1) leaves, 7 or 8 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 'Tellicherry December 1828'. The MS. may be about 50 years older.

*Character:* Grantha.

(1)

The *R̥gveda-Prāṭisākhya*, by *Śaunaka*, the text (ff. 1—33), followed by the text together with a Commentary, called *Pārśadavṛtti* (ff. 34—155). This MS. and its relation to the MSS. of Uvaṭa's Commentary used by Professor Max Müller in his edition and translation of the *R̥gveda-Prāṭisākhya* have been fully discussed by Prof. Eggeling. See *Rig-Veda-Pratisākhya*, das älteste Lehrbuch der vedischen Phonetik. Sanskrittext mit Übersetzung und Anmerkungen herausg. von Max Müller (Leipzig 1869), Einleitung, pp. 22—32. As Prof. Eggeling states, the name of Uvaṭa is not mentioned in this Commentary, which differs considerably from Uvaṭa's Commentary as known to us, and probably contains an older and more authentic interpretation of the *Prāṭisākhya*, than that of Uvaṭa (*l. c.*, p. 23 seq.). A complete collation of the text given by this MS., and an edition of this Commentary would be very desirable, though the MS. is unfortunately incomplete. The text breaks off after XVI, 52 in Prof. Max Müller's edition, while the Commentary only reaches to the end of the tenth Paṭala.

The text begins:—*aṣṭau samānākṣarāṇy āditas tataś catvāri sandhyakṣarāṇi | ete svarā iparo dirghavat pluto-nusvāro vyañjanam vā svarō vā | etc.*

The text ends (f. 33b):—*ā yaḥ paprau viśvāsāṇ ca tā rcotra nidaśanam || 52 | gāyatrī purauṣṇik catuspādam manye dvādaśa || iti chandovicitau prathama āditoṣṭādaśa-paṭalaḥ || hariḥ om |*

The Commentary begins (f. 34):—*aṣṭau samānākṣarāṇy āditaḥ varṇasamāmnāyasyāditoṣṭākṣarāṇi samānākṣarasam-jñāni veditavyāni | etc.*

It ends (f. 155):—*iti pā(rṣa)davṛttau kramapaṭalan nāma dvādaśam samāptaṁ || śrīguru° etc.*

(2)

Short treatises, a kind of Appendices to the *Prāṭisākhya*, on the *R̥gveda-Samhitā*, viz.,

- (1) the *Rksarvaśamānam* by *Nāgadeva*, son of *Yajñanārāyaṇa* (ff. 1—5);
- (2) the *Rgvilāṅghyalakṣaṇa* by the same author (ff. 5—8b);
- (3) The title of this tract (ff. 9—15) is not given;
- (4) *Padāntadīpinī* (ff. 15—17);
- (5) *Trisandhālakṣaṇa* (f. 17);
- (6) *Rksamkhyā* (ff. 17b—18);
- (7) *Avartadīpa* (f. 18);
- (8) *Nāntasamgraha*, or *Nāntalakṣaṇa*, by *Śeṣanārāyaṇa* (ff. 19—21 b);
- (9) *Tāntalakṣaṇa*, or *Tapara*, or *Tāntasamgraha* (f. 22);
- (10) *Naparavyākṣhāna*, a Commentary on No. 8 (ff. 23—35);
- (11) *Taparatīkā*, a Commentary on No. 9 (ff. 35—39).<sup>1</sup>

The first treatise begins:—pranāmya pranatābhiṣṭapradātāraṃ patiṃ śrīyaḥ | bahvrcānām subodhāya śam[m]ānaṃ kriyate laghu | visarjanīya ākārapūrvako ghoṣavatparaḥ | vyañjanasprkechasaparo lupyate saṃhitākṣaṇe | yeṣu varṇakramāt tāni pravakṣyāmi padāny aham | nānāpadatvam amgyānām (read imgyānām?) pūrvabhāgaḥ tv ava[t]grahaḥ | nimittam grhyate yat tat padam evātra lakṣaṇe | prathamāś ca dvitīyāś ca hitvā vargyās trayā[h]s trayāḥ | antasthāś ca hakāraś ca ghoṣavantaḥ prakīrtitāḥ | iti paribhāṣā || etc.

It ends (f. 5):—Yajñanārāyaṇākhyasya yajvanah priyasūnūnā śamānaṃ sādhu savyākhyam Nāgadevena nirmitam || iti rksarvaśamānaṃ samāptam ||

Then the *Vilāṅghyalakṣaṇa* begins:—hariḥ om | śuddha-sphatīkasamkāśam puṇḍarikanivāsinam | dātāraṃ sarva-vidyānām hayagrīvam upāśmahe | Yajñanārāyaṇāt sūrer utpannas somayājinaḥ | Nāgadevo vadiṣyāmi vilimghyāni padāny aham | etc.

It ends (f. 8b):—proktaṃ yathā tathā vāpi prītyā bālakaḥkativat | mayoktāny rgvilamghyāni varṇakramata eva tu | vilamghyalakṣaṇaśloka aṣṭāṣaṣṭir udritāḥ | vilamghyalakṣaṇam samāptam ||

<sup>1</sup> Compare the similar treatises on the Black Yajur Veda, No. 25 (a).

The next treatise begins (f. 9):—*rtvig yajñeṣu kaṃ viś-  
vaṃ devyā vṛttapurohitau | devaṃ yastho hotṛśabdo rtvik-  
śabdo ṛkāravat | marutān tvāraracchevas samudrasyeva  
varmmanā | asyendretthā sato viṣṇuḥ | pūrveṣu mahimā  
bhavet | etc.*

It (?) ends (f. 15):—*atrā tadvahethe ye devāso ati vāyo  
ūti devānām itva vellām varjaṃ ||*

Then begins the *Padāntadīpinī*:—*hariḥ om | bhūteśopi  
prasādārthī yasyābhūtipurāntakaḥ | kārūṇyanidhaye ta-  
smai gaṇādhipataye namaḥ | 1 | manīṣiteṣu sarveṣu bhā-  
satān nas sarasvatī | viśvaprakāśinī śāsvat kumudeṣv iva  
kaumudī | 2 | ṛgvedapāthe Śākalyadrṣṭe tadvarṭtmanā  
kr̥tiṃ | padāntadīpinīm nāmnā karomy artthānubandhi-  
nīm | 3 | ... ālocya Śaunakaproktāṃ prātiśākyāṃ praya-  
tnataḥ | vivṛṇomy atimūḍhopi mūḍhānugrahakāṃkṣayā | 5 |*

It ends (f. 17):—*teṣu koṣṭhesu gaṇite padajāte varāta-  
kaiḥ pademgyoṣmāntamānān nirṇayo bhavati ddhruvaṃ |  
śabdāḥ padā bhadhā bhūyad iti sarvaṃ sumanḡalam ||*

Then begins the *Trisandhālakṣaṇa*:—*hariḥ om | trisandhā-  
lakṣaṇaṃ | vargaṃ vadet kaścana tañ ca sarve pādaṃ  
dvitīyasya sa cāpi sarve | sarve punaḥ pūrvavad eva var-  
gaṃ kramaṃ dvitīyasya vadet sa te ca | etc.*

It ends (f. 17b):—*trisandhālakṣaṇaṃ samāptam ||*

This is followed by the two small treatises, the *Rksam-  
khyā*, ending on f. 18:—*ṛksamkhyā samāptā | hariḥ om ||*,  
and the *Avarṇadīpa*, which begins:—*guruṃ guṇābhin-  
nikhilāptavānmayam prañamya saṃsārasamudratāraḥ |  
padādyavarṇāvagamāya vacm(y) ṛcām avarṇadīpākhyam  
ahaṃ sulakṣaṇaṃ ||*

Then follow the *Nāntasamgraha*, and the *Tāntasam-  
graha*, (ff. 19—22b), and Commentaries on these two trea-  
tises (ff. 23—39).

F. 19 begins:—*prañamya garuḍārūḍhaṃ harin nīlā-  
bhrasannibhaṃ | Śeṣanārāyaṇākhyena lakṣaṇaṃ kriyate  
mayā | etc.* F. 21b:—*iti nāntasamgrahas samāptaḥ ||*

F. 22b:—*ūsyam (?) evan natāntākhyam lakṣaṇaṃ samudī-  
ritam | iti taparaṃ samāptam | F. 35:—naparavyākhyānam  
samāptam || F. 39:—iti tapari(read tapara)ṭikā samāptā ||*

(3)

Some more treatises of the same kind, viz.

- (1) *Paribhāṣā* (?) (f. 1);
- (2) *Āvarṇīlakṣaṇa* (ff. 1—3);
- (3) *Āvarṇīlakṣaṇa* (f. 3);
- (4) *Āvarṇīvyākhyāna*, a Commentary on No. 2 (ff. 3b—24);  
and
- (5) *Āvarṇīvyākhyāna*, a Commentary on No. 3 (ff. 24—30b).

Compare the *Saptalakṣaṇa* above No. 25(a).

F. 1 begins:—guruṃ guṇābhin nikhilāptavānmayam prānāmya samsārasamudratārakam | padādyavarṇāyagamāya vacmy rcām avarṇadīpākhyam aham sulakṣaṇam | *etc.* (like the 'Āvarṇadīpa' above p. 96, l. 23). But it ends (on the same page):—iti paribhāṣā samāptā ||

F. 3:—avarṇīlakṣaṇam samāptam || śrīdakṣiṇāmūrttaye namaḥ ||

F. 3b:—āvarṇīlakṣaṇam samāptam ||

F. 24:—avarṇīvyākhyānam samāptam ||

Then the Commentary on the *Āvarṇīlakṣaṇa* begins:—ākārasaṃgrahavyākhyām svayam eva karoti ca | asmin lakṣaṇepi prātipādikagrahaṇam sarvārtham sarvatra | *etc.*

It ends:—ākārādīpadānān tu spaṣṭāya pratipāditam | yathāmati hr̥dī prītyādhā(ra)ṃ vidvajjanais sadā || hariḥ om || āvarṇīvyākhyānam samāptam || śrīmahātripurasundaryyai namo namaḥ || ... śrīmahādevyai namo namaḥ ||

74.

WHISH No. 74.

Size:  $12\frac{1}{8} \times 1\frac{5}{8}$  in., (2) + 256 + (1) leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: 18<sup>th</sup> or 19<sup>th</sup> cent.?

Character: Grantha.

The *Smṛtimuktāphala*, by *Vaidyanātha Dikṣita* of the *Vādhūla* family; *Pariccheda I: the Varṇāśramadharmanirūpana*. See Burnell, Tanjore p. 134.

It begins:—śuklāmbaradharam viṣṇum śaśivarnaṁ catur-  
bhujam | prasannavadanan dhyāyet sarvavighnopaśāntaye ||  
amke vihāriṇam anukṣaṇam adriyāyās taṁ kevalam kālā-  
bham atbhutam āśrayāmaḥ | nityam ya eṣa bahubhir  
nnijasevakānām pratyūhapuñjakabalaiḥ paritoṣam eti | pā-  
rāvatividhimukhāvalisaudhapañkter mmāyāvihinajanamā-  
nasarājahamsam | yogeśvarair api vimṛśya nijasvarūpā  
vāti (read vāpi?) śvarī diśatu me vacasām samṛddhim | śara-  
bham upaimi sādhu sevyam sadayam kañcana devatāvi-  
śeṣam | ... daśakaṇṭharūpam vande daśasyandana nanda-  
nāmi (read 'syandanam namāmi?) | Vaidyanāthāddhvarinā-  
madāso Vādhūlavamśajah | smṛtimuktāphalan nāma kurute  
sūrasaṁgraham || uruvistaradharmmaśāstravārdhdher upalab-  
dher mmahatā pariśrameṇa | śravaṇeṣu nidhiyatām kim  
anyaiḥ smṛtimuktāphalam ekam eva satbhiḥ | kva nu vi-  
śakalitan tu dharmmaśāstram kva ca punar ākalane mama  
pravṛttiḥ | sa(ka)lamatijuṣas tathāpi santas satatam idam  
mama sāhasam sahanātam | tatrādau dharmmapramāṇāni  
nirūpyante | Manuḥ | vedokhilo dharmmamūlam | etc.

F. 10b:—atha smṛtikartṭrīrūpanam | F. 11b:—atha  
dharmmadeśaḥ | F. 21b:—atha sṛṣṭiḥ | F. 36:—iti yaja-  
nam || atha yājanam nirūpyate | F. 39:—ity addhyayanam |  
athāddhyāpanam | F. 63:—iti dānam | atha pātranirūpa-  
nam | F. 78b:—atha kṣatriyadharmmaḥ ||

F. 86:—iti brāhmaṇaśraīṣṭhyam | atha jātivivekaḥ |  
F. 111:—iti yajñopavitanirmmānādi || atha daṇḍadhāraṇam |  
F. 149b:—iti snātakadharmmaḥ | atha vivāhaḥ | F. 170:—  
atha brāhmaṇādivivāhabhedāḥ | F. 195:—garbhīnīdhar-  
mmaḥ | F. 196b:—atha vidhavādharmmaḥ | F. 201:—iti  
strīdharmmaḥ || grhasthadharmmān āha Dakṣaḥ | F. 209b:—  
atha yatidharmmaḥ | F. 224b:—atha gurvādinirūpanam |  
F. 245:—atha bhikṣācaryā |

It ends:—Vyāsaḥ | mokṣāśramam yaś carate yathoktam  
śucis sam (read san) samkalpitabuddhiyuktaḥ | anindhanam  
jyotir iva praśāntam ya (read sa) brahmabhāvam śrūyate  
(read śrayate) dvijātir iti\* | iti Vaidyanātha-Dikṣita-

viracite smṛtimuktāphale varṇāśramadharmmanirūpanan  
nāma prathamah paricchedah || hariḥ om | śrīgurubhyo  
namah ||

75.

WHISH No. 75.

Size:  $11\frac{1}{2} \times 1\frac{5}{8}$  in., (1) + 79 leaves, 7 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'December 1828.' The MS. may be about 50 years older.

Character: Grantha.

The *Gṛhyavṛtti*, a Commentary on the *Khādīra-Gṛhyasūtra* or *Drāhyāyana-Gṛhyasūtra* of the *Sāmaveda*, by *Rudraskandha*. It is incomplete, ending at the end of III, 4. For other MSS. of this work, see Burnell I. O. p. 56. See also Oldenberg, S. B. E. xxix, pp. 371 *seqq.*

It begins:—athāto grhyakarmmāni | athānantaram | kas-  
mād anantaram deva savitar ityādimantravacchākhāddhya-  
yanānantaram yattetta nādhītavedasya mantraparijñānāt  
vaksyamāṇeṣu vākyeṣu karmmanuṣṭhānāyogyatayā pratipa-  
ttum āśakyam atas tadanantaram iti gamyate | *etc.*

The first Paṭala ends (f. 36b):—pañcamaḥ khaṇḍaḥ ||  
iti Rudraskandhakṛtāyām grhyavṛttau prathamah paṭalah ||

The II<sup>nd</sup> Paṭala (5 Khaṇḍas) ends f. 65.

It breaks off at the end of the 4<sup>th</sup> Khaṇḍa of the  
III<sup>rd</sup> Paṭala:—sthālipākasya pūrṇapātram yathotsāhani-  
vṛtyarttham | carutantraprakṛtir ayam homah || tritīyasya  
paṭalasya caturthah khaṇḍaḥ || navamīn daśamīm vānva-  
śakyam || hariḥ om || śubham astu | *etc.*

76.

WHISH No. 76.

Size:  $18\frac{5}{8} \times 2$  in., (1) + 132 + (1) leaves, from 9 to 11 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated '5<sup>th</sup> January 1830 Tellicherry.'  
The MS. may be about 50 or 80 years older.

Character: Grantha.

\* Read with Ind. Off. MS.: yatonadhītavedasya mantraparijñānāt.

Four Khaṇḍas of the *Sūtasamhitā* of the *Skanda-Purāṇa*, viz., the *Śivamāhātmyakhaṇḍa* in 13 Adhyāyas (ff. 1—24), the *Jñānayogakhaṇḍa* in 20 Adhyāyas (ff. 24—48b), the *Muktikhaṇḍa* in 9 Adhyāyas (ff. 48b—68b), and 43 Adhyāyas and part of the 44<sup>th</sup> Adhyāya of the *Yajñavalkyakhaṇḍa* (ff. 68b—132b).

It begins:—gurave sarvalokānām bhiṣaje bhavaroginām | nidhaye sarvavidyānām | śrīdakṣiṇāmūrttaye namaḥ | aiśvaram paramatatvam ādimaddhyāntavarjjitam | ādhāraṃ sarvabhūtānām(a)nādhāraṃ avikriyam | anantānandabodhāmbunidhim atbhutavibhramam | ambikāpatim iśānam anīśam praṇamāmy aham || satrāvasāne munayo viśuddhahṛdayā bhṛṣam | naimiṣiṣyā mahātmānam āgatam Romaharṣaṇam | dr̥ṣṭvā yathārham sampūjya prasannendriyamānasāḥ | pa-pracchus samhitām enām Sūtam paurāṇikottamam | evam pr̥ṣṭo munisreṣṭhaiḥ Sūtas sarvārthadāyinam | mahādevaṃ mahātmānan dhyātvā Vyāsaṃ ca bhaktitaḥ | samāhitamanā bhūtvā vilokya munisattamān | vaktum ārabhate Sūta(h) samhitām vedasammitām | śrī-Sūtaḥ | brāhmaṇam purāṇam prathamam dvitīyam pātman ucyate | tṛtīyam vaiṣṇavaṃ proktam caturttham śaivam ucyate | tato bhāgavatam proktam bhaviṣyākhyān tataḥ param | saptaman nāradiyaṃ ca mārkkandēyan tataḥ param | āgneyam navamam paścāt | brahmakaivarttam eva ca | tato laingāṃ ca vārāhan tata skāṇḍam anuttamam | vāmanākhyān tataḥ kaurmmam matsyaṃ tatparam ucyate | gārudākhyān tataḥ proktam brahmāṇḍan tatparam viduḥ | granthatas tu caturllakṣam purāṇam munipumgavāḥ | etc.

F. 24:—iti skāṇḍe purāṇe sūtasamhitāyāṃ śivamāhātmyakhaṇḍe trayodaśodhyāyāḥ ||

F. 132:—iti yajñavalkyakhaṇḍe tricātvāriṃśodhyāyāḥ || Sūtaḥ | athātas sampravakṣyāmi dravyasūddhiṃ samāsataḥ | etc.

It breaks off (f. 132b) in the middle of the 44<sup>th</sup> Adhyāya with the following words:—asūddhyā[śu a]śuddhavad bhāti śarīrādes tu cetanaḥ | vyavahāre yathā candro nīscalopi calaty api |

77.

WHISH No. 77.

Size:  $12\frac{1}{4} \times 1\frac{7}{8}$  in., (1) + 190 + (1) leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1829'. The MS. may be about 50 years older.

Character: Grantha.

The *Ratnāpana*, a Commentary, by *Kumārasvāmin*, son of *Mallinātha*, and younger brother of *Kolācala Peddācārya* (?), on *Vidyānātha's Pratāparudra*, in 9 Prakaraṇas. Cf. Burnell, Tanjore p. 56 sq., and Wilson-Mackenzie (1882) p. 161.

It begins:—kalyāṇāni karotu kaścana pumān arddhām-gadantāvalō gaṇḍābhogavilolupān aḷigaṇān karmāñcalaiś cālayan | yatpādāmburuhāvalambaśaraṇāḥ pūrve pumāmsas traya(s) trailokyasthitisargasamphrtividhau nirvighnasiddhodyamāḥ | vastukalyāṇadan divyam astu nārīnarātmajam | svopajñam vāṇmayam yasya vihāragrhavedikā | \*\* nīm (read vāṇīm)<sup>1</sup> kāṇabhujīm ajīgaṇad avāśāsīc ca vaiyyāsikim antas ta(n)tram aramsta pannagagavikumbheṣu cājāgarat | vācām ācakalad rahasyam akhilam yaś cākṣapādasphurām lokebhūd yadupajñam eva viduṣām saujanyajanyam yaśaḥ | [s]triskandhaśāstrajaladhīm cuḷukikurute sma yaḥ | tasya śrī-Mallināthasya tanayojani tādrśaḥ | kolācalapeddāyāryyaḥ (read Kolācala-Peddācāryaḥ?) pramāṇapadavākyapāradrśvā yaḥ | vyākhyātanikhilāśāstrāḥ prasaṅgakarttā ca sakalavidyāsu | tasyānujanmā tadanugrahāptavidyānavadyo vinatāpanam-mraḥ | svāmī vipaścid vitanoti tīkām pratāparudriyarahasyabhettrim | puṇyaślokaḡnōktiśāṇakaṣaṇād uttejanālam-bhitam sañjagrāha rasādiratnanicayam vidyāvināthaḥ purā | sohan tad vyavahārahetum adhunā kiñcit karomy āpanan tatrānugrahamūlyatobhilaṣitam grṇhantu dhanyā janāḥ | yady asti gūḍham akhilam śaktyā tat tat prakāśyate | nāmūlam likhyate kiñcit nānapekṣitam ucyate | atha tatra-bhavaṇ Vidyānāthanāmā mahākavir alaṃkāraśāstram āra-bhamāṇaḥ, etc.

<sup>1</sup> See Mallinātha's Introd. to his Comm. on the Raghuvamśa.

F. 46:—iti pratāparudravyākhyāne ratnāpaṇākhyāne kāvyasvarūpan nirūpaṇan nāma dvitīyaṃ prakaraṇaṃ ||

F. 139:—pratāparudravyākhyāne ratnāpaṇākhyāne guṇan nirūpaṇan nāma ṣaṣṭhaprakaraṇaṃ |

It ends:—vistarabhīrubhir uparamyata iti sarvaṃ avadātaṃ || iti pratāparudriyavyākhyāne ratnāpaṇākhyāne miśrālaṃkāraṇan nirūpaṇan nāma navamaṃ prakaraṇaṃ || pratāparudriyavyākhyānaṃ samāptam || śrīguru°, etc.

78.

WHISH No. 78.

*Size:* 12½ × 1½ in., 94 + 57 + 86 leaves, 8 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 'Tellicherry 1829'. The MS. may be about 50 years older.

*Character:* Grantha.

(1)

The *Bhāṣyaratnāprabhā*, or gloss on *Śaṅkara's* Commentary to *Bādarāyaṇa's Vedānta-Sūtras*, by *Govindānanda*, with Notes (ff. 1—69). It is incomplete, containing only the portion corresponding to Vol. I, pp. 1—90 in the edition of the *Vedānta-Sūtras*, published in the *Bibliotheca Indica* (Calcutta 1863). In the margin of f. 1 the title '*Tātparyyabōdhinī*' is given, and Mr. Whish states (f. 69): "Here ends the *Tātparyyabōdhinī*. This appears to be annotations on the *Sūtra Bhāṣyam* of *Saṅkara Āchāryyah*". See below No. 93.

It begins:—yam iha kāruṇikaṃ śaraṇaṃ gato hy arisa-  
hodara āpa mahat padaṃ | tam aham āsu hariṃ varam  
āśraye janakajāṃkaṃ ana(n)tasukhākṛtiṃ | Vibhīṣaṇorisaho-  
daropīty anvayaḥ (1) śrīgauryyā sakalārththadan nijapadāp-  
bhojena muktupradaṃ prauḍhaṃ vighnavanaṃ harantaṃ  
anaghaśrīduṇḍitūṇḍāsinā vande carmmakapālikopakaraṇai(r)  
vairāgyasaukhyāt paraṇ nāstīti pradiśantaṃ antavidhuram  
śrīkāśikeśaṃ śivaṃ | pradiśantaṃ upadiśantaṃ | yatkrpāla-  
vamātreṇa mūko bhavati paṇḍitaḥ | vedaśāstraśarīrāntaṃ  
vāṇīm vīṇākarāṃ bhaje | kāmākṣīdugdhapracurasurasu-

tam<sup>1</sup> prāyabhojyātipūjyaśrīgaurināyakābhītpakaṭana - Śi-  
varāmāryya-labdh[*v*]ātmabodhaiḥ śrīmat-Gopālagīrbhīḥ pra-  
kaṭitaparamādvaitabhāsās[t]mitāśya - śrīmat-Govindavāṇīca-  
raṇakamalago nirvṛtohaṃ yathāliḥ | mokṣapuryyāṃ śrī-  
kāñcyāṃ śrīkāmākṣyā dattaṃ pāyasam devair api stutaṃ  
prāyaṃ sampūrṇaṃ prakṛstājyayuktaṃ vā yat bhojyaṃ  
anna(m) tenātipūjyāś Śīvarāmāyoginaḥ kiñca śivaś cāsau rā-  
maś ceti svanāmnā śrīgaurināyakayor abhedam prakāṭayanti  
tebhyo gūrubhyo labdha ātmabodho śrīmat-Gopālasarasvatī-  
bhīḥ tair ity arthah Śaṃkaram bhāṣyakṛtaṃ pranamya Vyā-  
sam harim sūtrakṛtaṃ ca kurve śrībhāṣyatīrtthe parahamsatu-  
ṣṭyai vāgjalabandhacchidam abhyupāyaṃ (1) atra bhāṣye, etc.

F. 20:—prathamavarṇakam ||

F. 32:—caturtthavarṇakam || prathamāsūtram samāptaṃ ||

It ends:—ātmanīścayāt ān maryyādāyāṃ pramātrtvasya  
kalpitatvepi pratyakṣādiviśayāvādhāt prāmāṇ(y)am iti bhā-  
vaḥ || om rāmanāmnī pare dhāmni kṛtsnāmnāyasaman-  
vayaḥ | kāryyatātṛparyabādhena sādhiatāś śuddhabuddha-  
ye || śrīgurubhyo namo namaḥ, etc.

(2)

The *Bahvrcabrāhmaṇopaniṣaddivaraṇa*, or *Aitareyopani-  
ṣadbhāṣya*, i. e. the Commentary on the *Aitareya-Upaniṣad*,  
by Śaṅkara (ff. 70—94b). Printed in the Bibliotheca Indica,  
vol. VII, Calcutta 1850.

It begins (f. 70):—om parisamāptaṃ karmma sahāpara-  
brahmaviśayavijñānenaiśā karmmaṇo jñānasahitasya parā  
gatir ukthavijñāna[sa]dvāreṇo[no]pasamhṛty etat (read °sam-  
hṛtāitat?) satyaṃ brahma prāṇākhyam etc.

It ends (f. 94b):—asmāt lokād utkrammyāmuṣmin loke  
sarvān kāmān āptvāmṛtas samabhavas samabhat ity upa-  
stam (?) iti || iti śrī-Govindabhagavatpūjyapādaśiṣyasya śrī-  
matparamahamsaparivrājakācāryyasya śrīmac - Cāṃkara-  
bhagavataḥ kṛtau bahvrcabrāhmaṇopaniṣaddivaraṇaṃ sam-  
pūrṇaṃ || gurubhyo namaḥ || aitareyopaniṣatbhāṣyaṃ sa-  
māptaṃ ||

<sup>1</sup> For dugdhapracura the metre requires — — — —. The Edition  
reads °dattadugdhapracurasuranuta°.

(3)

The *Kauṣītaka*, or *Śāmbavya Gr̥hyasūtra* (ff. 1—23). This is the MS. K. discussed by Prof. Oldenberg in his edition of the *Śāṅkhāyana-Gr̥hyasūtra*. See *Indische Studien*, vol. XV, p. 4 seq.; *Sacred Books of the East*, vol. XXIX, p. 6 seq.

It begins:—*utthāya prātar ācamyāhar aha svāddhyāyam adhyitādya no deva savitar iti dve, etc.* (see *Śāṅkhāyana-Gr̥hyasūtra* I, 4).

F. 12 b, 13:—*iti kauṣītakagr̥hye prathamoddhyāyaḥ ||*

F. 19:—*iti kauṣītakagr̥hye dvitiyoddhyāyaḥ || śrīguru°... piṇḍapitryajñe aparāṇhe amāvāsyaṃ, etc.*

F. 21:—*iti kauṣītakagr̥hye piṇḍapitryajñavidhiḥ ||*

The last chapter contains Mantras with accents (the *udātta* only being marked by the sign ~ placed on the top of the letters), beginning:—*āyusyaṃ varccasyaṃ rāyāspōsam aūtbbhidam | idāṃ hīraṇyaṃ varccasvaj jaitrāyā viśatād mām || 1 |* (See *Mantrapāṭha*, II, 8; *Āśv. Gr̥hy.* III, 8, 21.)

It ends (f. 23):—*priyām mā kuru devēsu priyaṃ mā brahmaṇe kuru | priyām viśveṣu bhūtēsu māyi dhehi rucā-rucam || hariḥ om etc.*

(4)

A metrical Commentary on the *Kauṣītaka* or *Śāmbavya-Gr̥hyasūtra* (ff. 24—57). See the preceding number.

It begins (f. 24 = f. 1):—*natvā Kauṣītakācāryyaṃ Śāmbavyaṃ sūtrakṛttamaṃ | guhyaṇ tadyaṃ samkṣīpya vyākhyāsyai bahuvisṛtaṃ | yathākramaṃ yathābodham pañcāddhyāyasamanvitaṃ | vyākhyātaṃ vṛttikārādyai śrauta-smārttavacakṣaṇaiḥ | utthāyoṣasy athāplutya sāndhyaṃ karmma samāpya ca | kurvīta nityaṃ svāddhyāyam ārabhyādyān na (sic) ity a(r)thaḥ |*

F. 43 b (= f. 20 b):—*gr̥hye kauṣītakīyesmin etad uttarīyasammatā | vyākhyātā kārikārūpā pūrvāddhyāyasasañcitā (sic) || hariḥ om | etc.*

It ends (f. 57 = f. 34) with the description of funeral rites (the Ekoddiṣṭa Śrāddha begins f. 55 b):—dakṣiṇārtthaṇ ca gurave dadyāt sviṣṭakṛtādy atha na (read °kṛdādyarthena?) śiṣṭakarmma samāpyāgnim upatiṣṭhec ca sanna-met || hariḥ om *etc.*

(5)

The *Āśvalāyana-Gṛhyasūtra* (ff. 1—29).

It begins:—uktāni vaitāni(kāni) gṛhyāni vakṣyāmaḥ, *etc.*

The first Adhyāya (21 Khaṇḍas) ends f. 12 b, the 2<sup>nd</sup> Adhyāya (10 Khaṇḍas) f. 17, the 3<sup>rd</sup> Adhyāya (9 Khaṇḍas) ends f. 22 b.

The fourth Adhyāya breaks off in the middle of the 12<sup>th</sup> Khaṇḍa (corresponding to IV, 8 in Stenzler's edition) with the words:—pātraṃ palāśena vapāṃ juhuyād iti vijñāyate | (IV, 8, 18 Stenzler).

(6)

The *Sarvānukramaṇī*, by *Kātyāyana*, divided into eight Aṣṭakas (ff. 30—54). Incomplete.

It begins:—agnin nava Madhuśchandā Vaiśvāmitro, *etc.*

It breaks off after Rv. X, 105:—triṣṭub antyādyā gāyatrī vā || 5 || ubhau bhūtām || śrīgurubhyo namaḥ || śrīmahātri-purasundaryyai namaḥ || hariḥ om śubham astu śrīgaṇā-dhipataye namaḥ ||

(7)

Lists of words, occurring in the *Rgveda-saṃhitā*, and offering certain difficulties with regard to Sandhi: apparently a kind of *Parīṣiṣṭa* to the *Prātiśākhya* (ff. 55—86). In the margin of f. 55 it is wrongly described as '*Sarvānukramaṇī*'.

It begins (f. 55):—gaṇādhīpan namaskṛtya gurun devīḥ sarasvatīḥ | sandigdhaçchedanāny ukta (read uktvā) vili-khyante padāny atha | ejante ca visargānte pade ci parato yataḥ | vigrhyā tulyarūpā syāt saṃhitā tatra saṃśayaḥ | ya rjra mahyam māmāhe ko no mahyā aditaye yo vo mahyā abhiśanteḥ sakhyāya bra ba bhra ūdhany ūrddhva

uṣuṇa ūtaye ubhā ūrūnanta dina bhūd ubhā u aṃśave  
nakārānte makārānte parayoś ca tavargayoḥ ntaṇāde śāt  
tulyarūpā saṃhitātrāpi saṃśayaḥ | *etc.*

It ends (f. 86 b):—kanīyān | tvaṣṭā | avagra pañcadaśa |  
satyam ūcuḥ | rūpakam | ahāḥ | avenat | raṇan | akrīvan |  
sindhūn | atiṣṭhan | sukarmmaḥ | dharttāḥ | naḥ | avagra  
caturdaśa | iti trīṇi | ṛbhur vibhvāḥ | ṛbhuḥ | agmata |  
uta | agriyāḥ | vājāḥ | avagra daśa | iti dve | ānavātaḥ |  
śrīr ṇaye | gnaś patnibhiḥ | daivena sindhubhiḥ | ye | rā-  
jabhiḥ ||

## 79.

### WHISH No. 79.

*Size:*  $11\frac{7}{8} \times 1\frac{7}{8}$  in., (1) + 31 + 131 + (1) leaves, 8 or 9 lines on  
a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 1829. The MS. may be about  
50 years older.

*Character:* Grantha, except ff. 1—67 b (Parāśara-Smṛti I—IV) which  
are in Malayalam.

### (1)

The *Śaṅkarācāryacarita*, a Life of Śaṅkara, in 9 Adhyā-  
yas.\* This seems to be another recension of the work  
described under the same title by Burnell, Tanjore p. 96 seq.

It begins:—gaṇeśāya namas tasmai yatprasādavivasvatā |  
pratyūhaddhvāntaviddhvaṃsaḥ kriyate bhaktakarmmaṇām |  
madīyaraśanāraṃge naṭaneṣu samutsukāḥ | eṣā sarasvatī  
bhūyāt satām ānandadāyini | samāśritapadāmbhojajanatā-  
surapādapaḥ | *etc.*

It ends:—śrīmac-Chaṃkaradeśikasya caritaṃ stotraṃ pra-  
bodhapraḍan nirdagdabhākhilapāpa(ca)ṇḍanavipinaṃ saṃ-  
kṣiptam etan naraḥ | ye śruṇvanti paṭhanti cādarayutās  
sañcintayanty anvaham te labdhvā bhuvi sampadaṃ ca  
sakalām ante labhantemṛtaṃ || iti Śaṃkarācāryyacarite  
deśikācāryyasāyujyaprāptir nnāma navaṃoddhyaḥ || hariḥ  
om || ācāryyavilāsaś samāptaḥ || om |

\* The author is *Govindanātha*, according to Prof. Aufrecht.

(2)

The *Parāśarasmr̥ti* with the Commentary of *Mādhavācārya*, in 12 Adhyāyas.

It begins:—Manuḥ | śrutim paśyanti munayaḥ smaranti ca tathā smṛtim | tasmāt pramāṇam ubhayam pramitaṁ bhuvī | yovamanyeta te tūbhe heyaśāstrāśrayo naraḥ | sa sādhubhir bahiṣkāryyo nāstiko vedanindaka iti | Parāśarasmr̥tāv asya (read asyām?) granthakṣiptir vivicyate | dve kāṇḍe dvādaśāddhyāye ślokā aṣṭonaṣaṭśatam | *etc.* (See edition of the *Parāśarasmr̥ti* in the *Bibliotheca Indica*, I, p. 12 seq.)

F. 46:—vedākṣaravicāreṇa śūdraś caṇḍalātāṁ vrajet | iti | madyaṁ bahuvidhaṁ . . . agamyā bhāginyādayaḥ | spaṣṭam anyat | iti mahārājādhirājaparamesvaravaidikamārgaprayarttakasr̥vira - Bukkaṇabhūpālasāmmrājyadhurandharasya Mādhavāmātyasya kṛte Parāśarasmr̥tivyākhyāyā Mādhavīavyākhyāyās samgrāhe prathamoddyāyaḥ || śivāya namaḥ ||

Adhyāya II ends f. 49, A. III f. 58b, A. IV f. 67b, A. V f. 70, A. VI f. 78b, A. VII f. 84b, A. VIII f. 93b, A. IX f. 99b, A. X f. 108, A. XI f. 119b.

Adhyāya XII ends (f. 131):—yathāddhyayanakarmmāṇi dharmmaśāstram idan tathā | adhyetavyaṁ prayatnena niyatam svargagāminā || iti śrīmahārājādhirājaparamesvaravaidikamārgaprayarttakasr̥vira-Bukkaṇa-Mādhavāmātyasya kṛtau Parāśarasmr̥tivyākhyāyām Mādhavīvyākhyāyām dvādaśāddhyāyaḥ | karakṛtam aparādham kṣantum arhantu santaḥ || śrīmahātripurasundaryyai namo namaḥ || hariḥ om ||

80.

WHISH No. 80.

*Size:* 12 $\frac{1}{4}$  × 1 $\frac{7}{8}$  in., (1) + 196 + (1) leaves, 10 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 'Tellicherry 1829.' The MS. may be about 50 years older.

*Character:* Grantha.

The *Haribhaktisudhodaya* from the *Nārāḍīya-Purāṇa*, with a Commentary, in 20 Adhyāyas.

It begins:—śuklāmbaradharam viṣṇum śaśivarnāṁ catur-  
bhujam | prasannavadanan dhyāyet sarvavighnopaśāntaye ||  
gurave sarvalokānām bhiṣaje bhavaroginām | nidhaye sar-  
vavidyānām śrīdakṣiṇāmūrttaye namaḥ | yasya bhāvanayā  
daityas tatāra bhavasāgaram | dustaran tad aham vande  
nārasimham mahat param | sakalasañcitan duritasamtati-  
śamanadvārakaprārīpsitaparisaṁmāptiphalakaparadevatānu-  
ddhyānalakṣaṇam maṅgalam anuṭiṣṭhati | ekam yaj jana-  
yatīti || ekam yaj janayatīti | ekam yaj janayaty anekatanu-  
bhṛtsasyānny ajasram mitho bhinnākāraguṇāni kaiścid api  
vā noptan na siktaṁ jalaiḥ | kālenāpi na jiryate huta-  
bhujā no dahyate klidyate nātbhis tat sakalasya bijam  
anīṣam brahmābhiyan dhīmahi ||

F. 10b:—iti śrīharibhaktisudhodaye savyākhyāne pratha-  
moddhyāyaḥ ||

F. 105b:—iti śrīharibhaktisudhodaye mahāpurāṇe savyā-  
khyāne ekādaśoddhyāyaḥ ||

It ends:—Śaunakādīn naimiṣiṣyān brahmasūnus tirodadhe ||  
brahmasūnur Nāradaḥ || etan Nāradiyapurāṇaśravaṇaka-  
thanayoḥ phalam āha ya idam iti | ya idam śruṇuyān  
nityam haribhaktisudhodayam | kathayed vā sa pāpaughair  
mmukto mokṣaṁ ca gacchati || śaktyaddhyātmake tat asakṛt-  
śravaṇādinoktasāadhanadvārā mokṣas siddhyatīti sarva(m)  
samañjasaṁ || iti śrīharibhaktisudhodaye mahāpurāṇe savyā-  
khyāne viṁśoddhyāyaḥ || śrīkṛṣṇāya namaḥ || etc.

## 81.

### WHISH No. 81.

*Size:*  $12\frac{1}{2} \times 1\frac{1}{2}$  in., (1) + 110 + 86 + (1) leaves, 8 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 5<sup>th</sup> January 1830 Tellicherry.

The MS. may be about 50 years older.

*Character:* Grantha.

(1)

The *Vedāntasāra*, or *Vedāntasāraprakaraṇa*, by *Sadā-  
nanda* (ff. 1—17).

It begins:—on namo nṛsimhāya | akhaṇḍam saccidānandam avānmanasagocaram | ātmānam akhilādhāram āśraye-bhīṣṭasiddhaye | artthatopy advayānandān ati[m]tadvaita-bhānataḥ | gurūn ārāddhya vedāntasāra(m) vakṣye yathā-mati | vedānto nāmopaniṣat pramāṇan tadupakārīṇi śārī-rakasūtrādini ca | *etc.*

It ends (f. 17b):—vimuktaś ca vimucyate ity evam ādi śruteḥ || iti paramahamsaparivrajakācāryya-Sadānandakṛtau vedāntasāraprakaraṇam samāptam || śrīgurucaraṇāravindā-bhyan namo namaḥ ||

(2)

The *Pañcadaśī*, or *Pañcadaśaprakaraṇa* (*Citrādīpa* etc.), by *Vidyāranya Tirtha* (ff. 18—110).

See No. 58.

It begins (f. 18):—yathā citrapaṭe dṛṣṭam avasthānāṇ catuṣṭayam | paramātmāni vijñeyan tathāvasthācatuṣṭayam | yathā dhauto ghaṭṭitaś ca lāñchito rañjitaḥ paṭaḥ (i) cidan-taryyāmisūtrātmā virāṭ cātmā tathocyate | *etc.*

F. 34:—iti śrīparamahamsaparivrajakācāryyaśrī-Vidyā-ranyamunivaryyaviracitaṁ citradīpākhyam prakaraṇam sampūrṇam || śrīlakṣmīnṛsimhāya namaḥ ||

F. 56:—iti śrīmatparamahamsaparivrajakācāryya - śrī-Vidyāranyatīrthamunivaryyeṇa viracitaṁ kūṭasthadīpā-khyam prakaraṇam sampūrṇam ||

The *Dhyānadīpa* ends f. 65, the *Nāṭakadīpa* f. 66b, the *Tattvaviveka* f. 70, the *Pañcabhūtaviveka* or *Mahābhūta-viveka* f. 76b, the *Pañcakośaviveka* f. 79b, the *Jīvadvaita* f. 85, the *Mahāvākyaviveka* f. 85b, the *Brahmānanda* (in five *Adhyāyas*) f. 110.

It ends:—tatvamos saṁgatau satvaram dvaitapāroḥṣya-varjitaṁ | viruddham | dasatyāgāt pūrvabodho pariṣyate(?) || hariḥ om | śrīgurubhyo namaḥ ||

(3)

The *Pratyabhijñānāśākuntala*, or *Abhijñānāśakuntala*, by *Kālidāsa*, in 7 Acts.

It begins:—yā sṛṣṭis sraṣṭur ādyā vahati | *etc.*

The Prākṛit passages differ somewhat from our editions, and are followed by a Sanskrit version. The following are the two first speeches of the Naṭi:—*ama iam hmi | āryya iyam asmi |* and:—*suvihiḍampaoadāe amamsa na kiṃ vi parihāvaṃsidi | suvihitaprayogatayā āryyasya na kimapi parihāpayiṣyati |*

F. 13b:—*iti pratyabhijñānaśākuntale prathamomkaḥ ||* The Vidūṣaka's speech at the beginning of the 2<sup>nd</sup> Act begins:—*hā hadohmi | eamsa miaāsilamsa ramṇo vayamsa-bhāveṇa | hā hatosmi | etasya mrgayāśilasya rājño vayasya-bhāveṇa | aam miao aam varāho | etc.*

The 2<sup>nd</sup> Act ends f. 23b, the 3<sup>rd</sup> Act f. 33b, the 4<sup>th</sup> Act f. 47, the 5<sup>th</sup> Act f. 57, the 6<sup>th</sup> Act f. 75.

It ends:—*iti pratyabhijñānaśaku(ṇṭa)le saptamomkaḥ | hariḥ om || śṛiguru° . . . || Śākuntalam samāptam |*

## 82.

### WHISH No. 82.

*Size:*  $11\frac{1}{4} \times 1\frac{3}{4}$  in., (1) + 89 [really 90, as 31 is double] + (1) leaves, 11 or 12 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated '5<sup>th</sup> January 1830 Tellicherry.' The MS. was either written for Mr. Whish in the Virodhin year (see below) corresponding to A. D. 1829/30, or perhaps in A. D. 1769/70.

*Scribe:* Raghunātha, son of Rāmakṛṣṇa.

*Character:* Grantha.

The *Sāhityasarvasva*, a Commentary on *Kālidāsa's Abhijñānaśākuntala*, by *Śrīnivāsacārya*, son of *Timmaya Ārya*, of the *Vaikhānasa* family.

It begins:—*lakṣmīm vas sutarān tanotu madhukṛllakṣmīmukhāmbhoruho bhaktābhīṣṭavarapradānanipunaś Śe-śādriceūḍamaṇiḥ | . . . Vaikhānasānvayapayodhimṛgā(ṇ)kamūrtti śṛikauśiko vijayate khalu Timmayākhyah | tasya putrosti vidyānām svayamvarapatir mmaḥān | anvarththanāmā vikhyāta-Śrīnivāsagunākaraḥ | (yam) Śrīnivāsam akhilāgamasārasindhukumbhotbhavaṃ budhajanāḥ parikīrttayanti | soham vicāryya bharatādimunipraṇītaṃ śāstraṃ kavīndraracitāni*

ca nātakāni | nyāyam Phanindraphaṇitiṅ ca kapiñjalaṅ  
ca<sup>1</sup> Kāṇādatantram atha Jaiminīnā kṛtaṅ ca | tīkānta  
(read tīkāṁ karomi?) viduṣāṁ paritoṣaṇāya śākuntalasya  
Phaṇisailapateḥ prasādāt | vyākhyāne kalpīte kiñcit nūtanān  
nātra kutracit | pūrvasūribhir ukteṣu sārān uddhṛtyācamate  
(read °badhyate?) | etāṁ sajjanarañjanakṣamaguṇopetā-  
maghāṁ tīkāṁ yatnavatā mayā viracitāṁ, etc.

F.30:—iti śrīramāṇa-Vemkaṭeśacaranāmbujasamārādhaka-  
Timmayāryyaputreṇa sakalalakālāpakūśalena Vaiḥāna(sa)ku-  
lāvataṁsena Śrīnivāsācāryyeṇa viracīte prauḍhavedye sāhitya-  
sarvasvasamākhyāne Śākuntalāvyākhyāne prathamomkaḥ ||

It ends:—iti śrīramāṇa-Vemkaṭeśacaranāmbujasamārā-  
dhaka-Timmayāryyaputreṇa sakalalakālāpakūśalena Vai-  
khānasakulāvataṁsena Śrīnivāsācāryyeṇa viracīte prauḍha-  
vedye sāhityasarvasvasamākhyāne Śākuntalāvyākhyāne  
saptamomkaḥ || śrīgurubhyo namaḥ || ... ānandavallisametā-  
śrīcandramauleśvarasvāmīśahāya || ... śākuntalāvyākhyānam  
samāptam ||

virodhisaṁjñāṁ samprāpte hāyane mārḡaśīrṣake | māsi  
hy āśleṣasaṁjñāyān tārakāyāṁ kṛter(?)dine | tithau pañ-  
camasaṁjñāyāṁ Rāmākṛṣṇasya sūnūnā Raghunāthena vi-  
duṣāṁ likhitam bhadram astu vaḥ || hariḥ om etc.

### 83.

#### WHISH No. 83.

*Size:* 19 $\frac{7}{8}$  × 1 $\frac{3}{8}$  in., (5) + 174 + 2 + (4) leaves, 8 or 9 lines on  
a page.

*Material:* Palm leaves.

*Date:* An entry by Mr. Whish is dated 'August 1830 Tellicherry'.  
The MS. seems to be fairly old, 17<sup>th</sup> or 18<sup>th</sup> century.

*Character:* Grantha.

*Injuries:* The MS. has been damaged by insects on ff. 17—32  
(f. 24 seriously), 34—37 (seriously), 43—45, 79—80, 102—106 (f. 103  
seriously), 112—115, 150—154 (seriously), and 168—169.

The *Śatadūṣaṇī*, by *Vemkaṭanātha*, in 66 chapters.  
Mr. Whish describes it as the 'Xata-Dūṣiṇī; or refutation

<sup>1</sup> For ca kapiñjalaṅ ca read Kapilasya tantram?

of the Uttara Mīmāṃsā'. According to Aufrecht CC. p. 630 (see Mitra-Bikaner p. 519; Hall p. 112) it is 'directed against the Sāṃkhya doctrine'. See also Hultsch II, p. 145 sqq. (No. 1532).

It begins:—śrīmān Vemkaṭanāthāryyaḥ kavitārkkika-kesarī | vedāntācāryyavaryyo me sannidhattām sadā ḥṛdi | samāhāras sāmnam pratipadam ṛcān dhāma yajuṣā(m) layaḥ pratyūhānām laharivitātir bodhajaladheḥ | kathādarppakṣubhyatkalikathakakolāhalabhavam hara tvan tad dhvāntam hayavadanahelāhalalahalaḥ | idam prathamāsambhavatkumati-jālakūlamkaśā mṛśāmataviśānalajvalitajivajivātavaḥ | kṣāranty amṛtam akṣayam yatipurandarasyoktayaś cirantana-sarasvatīcikurabandhasairandhrikāḥ | prācīm upetya padavīm yatirājadrṣṭām yat kiñcid anyad api vā matam āśrayantaḥ | prājñā yathoditam idam śukavat paṭhantaḥ pracchanna-bauddhaviyaye parito yataddhvam | pādāhaveṣu nirbhetnum vedamārgavidūṣakān | prayujyatām śaraśreṇī niṣitā śatadūṣaṇī | tatra tāvac chāstrārambhe | etc.

F. 3:—iti kavitārkkikasimhasya sarvatantrasvatantrasya śrīmad-Vemkaṭanāthasya vedāntācāryyasya kṛtiṣu śatadūṣanyām brahmaśabdavṛtṭyanupapattivādaḥ prathamah ||

F. 38b:—iti śatadūṣanyām nirviśeṣaviśayanirvikalpaka-bhaṃgavāda ekādaśaḥ ||

F. 64b:—iti śatadūṣanyām samvidanutpattidūṣaṇavāda ekaviṃśaḥ ||

F. 95:—iti . . . atmādvaitabhāvaṣ ṣaṭtriṃśaḥ ||

F. 128:—iti . . . vikalpāpramāṇyabhaṃgoṣṭācatvāriṃśaḥ ||

It ends:—na cāsti samvāda iti darśitam iti || iti kavitārkkikasimhasya sarvatantrasvatantrasya śrīmad-Vemkaṭanāthasya vedāntācāryyasya kṛtiṣu śatadūṣanyām advaitimate sūtrasvārasya bhaṃgaṣ ṣaṭṣaṣṭitamaḥ || hariḥ om śrimate vedāntagurave namaḥ śrīkavitārkkikasimhamahāgurave namaḥ ||

Then follow three pages, containing some fragment of a Vedāntic treatise, beginning:—jñānānandaguṇopetam jñānānandamayam mahah | etc.

84.

WHISH No. 84A.

*Size:*  $14 \times 1\frac{7}{8}$  in., (2) + 134 leaves, 9 or 10 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 'Cadroor 1827'. The MS. may be about 50 years older.

*Character:* Grantha.

The *Mahābhārata*, Parvan v: The *Udyoga Parvan*, Adhyāyas 1—94.

It begins:—Vyāsam Vasiṣṭhanaptāram Śakteḥ pautram akalmaṣam | Parāśarātmajam vande Śukatātān taponidhiṃ | Janamejayah | vṛtte vivāhe hr̥ṣṭātmā yad uvāca Yudhiṣṭhirah | tat sarvaṃ kathayasveha kṛtavanto yad uttaram | Vaiśampāyanah | kṛ \*\*\*\*\* (blank) kurupravīrās tathābhīmānyor mmuditās sapakṣāḥ | viśrāmya catvāryy uṣasi pratitās sabhām virāṭasya tatobhijagmuḥ | *etc.*

F. 133b:—ity udyogaparvaṇi trinavatitamodhyāyah || Vaiśam | tam bhuktavantam, *etc.* (v, 92 in Bombay edition).

It breaks off with the words:—sarvadhā hi mahābāho daivair api durutsahah | prabhā (v, 92, 28 Bombay).

85.

WHISH No. 84B.

*Size:*  $13\frac{3}{8} \times 1\frac{7}{8}$  in., (2) + 208 + (2) leaves, 9 or 10 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 'Tellicherry August 1830'. The MS. is of the same date as No. 84.

*Character:* Grantha.

The *Mahābhārata*, Parvan v: The *Udyoga-Parvan*, Adhyāyas 41—198 (the end of the Parvan).

It begins:—Dhṛtarāṣṭrah | anuktaṃ yadi te kiñcit vācā vidura vidyate | dharmmaṃ śūsṛṣate brūhi vicitrāṇi vibhāṣase | *etc.*

F. 77:—iti śrī-udyogaparvaṇi caturṇavatitamoddyāyah || Vaiśam | vidurasya vaca śrutvā praśritam puruṣottamah | iti

hovāca bhagavan vacanam madhusūdanah | śrīkṛṣṇah | yathā  
brūyān mahāprājño, etc. (v, 93 Bombay).

It ends:—vādayanti sma samhr̥ṣṭās sahasraśataśo narāḥ ||  
ity udyoge mahābhārāte śatasahasrikāyām samhitāyām  
udyogaparvaṇi pāṇḍavayuddhasannāho nāmāṣṭānavatiśata-  
tamodddhyāyaḥ || mātṛkādoṣato vātha likhitur ddoṣatotha-  
vā | nyūnātiriktako granthas samśoddhyaḥ satbhir aṇjasā ||  
hariḥ om, etc.

86.

WHISH No. 85.

Size:  $12\frac{1}{2} \times 1\frac{7}{8}$  in., (1) + 81 + 16 + (2) leaves, 8 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1830'. The MS. may  
be about 50 years older.

Character: Grantha.

(1)

The *Chandogamantrabrāhmaṇabhāṣya*, a Commentary on  
the *Mantra-Brāhmaṇa* or *Mantra-Parvan* of the *Sāmaveda*,  
by *Sāyaṇa*, in 2 chapters. This is MS. 'C', used by Dr.  
Heinrich Stönnner for his edition of the *Mantrabrāhmaṇa*  
(Inaugural-Dissertation zur Erlangung der Doctorwürde),  
Halle a. S. 1901.

It begins:—praṇipatya gurūn ādyān vedavedārthako-  
vidān | yatprasūdena jānanti pravaktum mādr̥śā api | sadā  
samatvavaiṣamyānirābādhatvāhetubhiḥ | ccha(read cchā)-  
ndogyamantrabhāṣyaṃ vai Guṇaviṣṇor vidhāsyate | ahaṃ  
padyaviśālārthapramāvēkyoptivīsvataḥ<sup>2</sup> | tathāpy āsraya-  
saundaryyā(j) janomuṣmin prapaśyatu | aditenumanyasvety  
ādi | yajustrayaṃ pariṣecane viniyuktaṃ adityādidevatākaṃ  
aditir devatā sāpi sarvatra karmmaṇy anujñānan dāsyati | etc.

F. 41b:—vedārthasya prakāśena tamo haddi vākarah su-  
sthīrām anugr̥hātū (*sic*) vidyātīrtthamaheśvaraḥ | śrīmadrā-  
jārājaparamēśvaravaidikamārgappravarttaka - śrīvira - Bukka-  
bhūpālasā(mrā)jyadhurandhareṇa Sāyaṇāryyaviracite Mā-  
dhaviye vedārth[y]aprakāśe sāmabrāhmaṇabhāṣye mantra-  
parvaṇi prathamodddhyāyaḥ || yasya niśvasitā vedā, etc.

<sup>2</sup> Stönnner reads: yady api śāstrārthapramāvēkyoktivilayaḥ.

It ends:—vedārtthasya prakāśena tamo hārdan nivāra-  
yan | pūjyamaś caturo vedān vidyātīrtthamuniśvaram || iti  
śrīmatrājādhirājapārameśvaravaidikamārgapravarttakasrīvi-  
ra-Bukkabhūpālāsāmmrājyadhurandhareṇa Sāyaṇācāryyeṇa  
viracite Mādhaviye vedārtthaparakāśe cchandogamantra-  
brāhmaṇabhāṣye mantraparvaṇi dvitīyapāṭhake saptamaḥ  
khaṇḍaḥ || śrīgurucaraṇā° etc.

(2)

The *Mantraparvan*, or *Mantrapāṭha*, or *Mantra-Brā-  
hmaṇa* of the *Sāmaveda*, in 2 Paṭalas, containing the  
Mantras prescribed by the *Gobhila-Grhyasūtra*. See Dr.  
Stöner's Dissertation, p. xi.

It begins:—deva savitaḥ pra suva yajñam pra suva  
yajñapatim bhagāya divyo gandharvaḥ ketapūḥ ketan naḥ  
punātu vācaspatir vācan na svadatu, etc.

It ends:—pra ṇu vocaṇ cikituse janāyā (sic) mā gām anā-  
gām adhitām (read aditim?) vadhiṣṭa om utsrjatā || man-  
tra[ṇ]parvaṇi dvitīyaḥ pāṭha(h) samāptam || hariḥ | man-  
trapāṭha samāptam ||

87.

WHISH No. 86.

Size:  $13\frac{5}{8} \times 1\frac{7}{8}$  in., (2) + 69 [really 68, as f. 68 is missing] leaves,  
9 lines on a page.

Material: Palm leaves.

Date: Probably end of 18<sup>th</sup> century.

Character: Grantha.

The *Mahābhārata*. Fragment of the *Drona-Parvan* (VII),  
Adhyāyas 1—34.

It begins:—om Sañjayaḥ | tam apratimasatvaṇjobalavīr-  
yyaparākramam | hatan devavratam śrutvā pāñcalena  
śikhāṇḍinā | etc.

F. 67:—iti drona-parvaṇi dvātriṃśoddhyāyaḥ || dvitīyopa-  
hāras samāptaḥ ||

It breaks off in the middle of Adhyāya 34 with the  
words:—śīśunaikena samare dviṣaṭsainyāni vai mayā | adya

drakṣyanti rājānaḥ kālyamānāni sampāśaḥ | Yudhiṣṭhiraḥ |  
evan te bhāṣamānasya balaṃ saubhadra varddhatām | yas  
tvam utsahase bhettum droṇānikaṃ su. See VII, 35,  
26—29.

88.

WHISH No. 87.

Size:  $15 \times 2\frac{1}{4}$  in., (1) + 129 + (2) leaves, on an average 14 lines  
on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish dated '1829' and 'June 3<sup>rd</sup> 1831  
Tellicherry.' The MS. was probably written A. D. 1792. See No. 103.

Character: Grantha, very small.

The *Śivarahasya-Khaṇḍa*, from the *Śaṅkarasaṃhitā* of  
the *Skanda-Purāṇa*. Vol. I, containing the *Sambhava-  
Kāṇḍa* in 50 Adhyāyas (ff. 1—53), the *Āsura-Kāṇḍa* in  
15 Adhyāyas (ff. 53—74), the *Viramāhendra-Kāṇḍa* in  
7 Adhyāyas (ff. 74—84b), and the *Yuddha-Kāṇḍa* in  
35 Adhyāyas (ff. 85—129b).

For Vol. II, see No. 103 (Whish No. 102).

It begins:—omkāranilayan devam gajavaktraṇ catur-  
bhujam picaṇḍilam ahaṃ vande sarvavighnopaśāntaye | ...  
purā kāñcyāṇ catu(r)vaktraḥ tatāpa paraman tapaḥ | sraṣṭu-  
kāmaḥ prajāś sarvāḥ kṛpayā parameṣituḥ | tasmin mahe-  
śacaranaparicaryyāparāyaṇe | munayaḥ katicit punye sthitvā  
gārhaṣṭhya uttame | etc.

F. 1b:—om ity ādimahāpurāṇe śrīskānde śaṅkarasaṃ-  
hitāyām śivarahasyakhaṇḍe sambhava-kāṇḍe sūtamunisam-  
vādo nāma prathamoddhyāyah ||

F. 53:—om ity ādimahāpurāṇe śrīskānde śaṅkarasaṃ-  
hitāyām śivarahasyakhaṇḍe sambhava-kāṇḍe pañcāśoddhyā-  
yah || śivāya namaḥ || hariḥ om sambhava-kāṇḍas samāptaḥ ||

F. 74:—om ity ... śivarahasyakhaṇḍe āsurakāṇḍe pañca-  
śāśoddhyāyah || āsurakāṇḍas samāptaḥ ||

F. 84b:—om ity ... śivarahasyakhaṇḍe viramāhendrakā-  
ṇḍe saptamoddhyāyah || śrīsāmbāya parabrahmaṇe namaḥ ||  
on tat brahmārpanam | om śubham astu viramāhendrakā-  
ṇḍas samāptaḥ ||

It ends (f. 129b):—om ity ādimahāpurāṇe śrīskānde śaṃkarasaṃhitāyāṃ śivarahasyakhaṇḍe yuddhakhaṇḍe śūra-patmasaṃhāro nāma pañcatrīṃśoddhyāyaḥ || ... yuddhakā-  
ṇḍas samāptaḥ || yādṛśaṃ pustakan dṛṣṭvā | etc.

89.

WHISH No. 88.

*Size:*  $11\frac{1}{4} \times 1\frac{7}{8}$  in., (2) + 84 + (15) + 108 + (6) leaves, 9 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 'Tellicherry 1830.' The MS. may be about 50 years older.

*Character:* Grantha.

(1)

The *Pratāparudrayaśobhūṣaṇa* (or *Pratāparudra*, or *Pratā-parudriya*), by *Vidyānātha*. It is incomplete, ending at the beginning of the chapter on *Arthālaṃkāras*.

It begins:—vidyākairavakaumudīm śrutiśirassīmantacū-  
ḍāmaṇin dārān patmabhuvā trilokajānanīm vande girān  
devatām | yatpādābjanamaskriyās sukr̥tinām sārāsvata-  
prakriyābījanyāsabhuvo bhavanti kavitaṇāṭyaikajīvātavaḥ |

F. 8:—iti śrī-Vidyānāthakṛtau pratāparudrayaśobhūṣaṇe  
ālaṃkāraśāstre nāyakaṇḍaprakaraṇaṃ samāptaṃ ||

F. 84:—iti Vidyānāthakṛtau vīrarudrayaśobhūṣaṇe śa-  
bdālaṃkāraprakaraṇaṃ || athārthālaṃkārah |

It breaks off (f. 84b) with the words:—upamānopame-  
yasādhāraṇadharmmasādrīyapratipratipādakāṇaṃ prayoge  
pūrṇa | See f. 74b in the lithographed edition of the *Pratā-  
parudriya* (published at Poona 1849, Śake 1771).

(2)

The *Sivārcanaśiromaṇi*, a manual of Śaiva worship, by  
*Brahmānandanātha*, a pupil of *Lokānandanātha*, composed  
by order of *Amṛtānandanātha* (complete?) in seven Ullāsas.

It begins:—santi śreyāṃsy anekāni janānāṃ yatprasā-  
dataḥ | mātāṃgavadanaṃ vande devīm tripurasundarīm |  
yasya svātmābodbodhayavigatamahāmohagādhāndhakārās  
sanmārgaṇ darśayantaḥ khalu caranājuṣaṃ santi cānte  
vasantaḥ | satyaṃ brahmeti dehādy akhilam idam asad  
veti śāntāvadanta śrī-Lokānandanāthaṃ guruvarāṇ anīṣaṃ  
bhāvaye sām̐bamūrtīm || ... Amṛtānandanāthasya niyogāt  
tasya dhīmataḥ | śrī-Brahmānandanāthoham hitāyālpā-  
dhiyāṃ api | śrī-Lokānandanāthasya śiṣyavargapurogamaḥ |  
tantrāṇy ālokyā sarvāṇi kuḷārṇavamukhāṇi ca | ārabhe vi-  
staraṃ karttum śivārccanāśiromaṇīm | śāntās santas samī-  
kṣyaitat santu santuṣṭamānasāḥ | sād̐hako rajaniturayyāme  
vibuddhivā cāvaśyakam kṛtvā hastau pādaḥ ca prakṣālyā-  
camya | svāsane samupaviśya pūjāmūrtter nnirmmālyam  
visarjya prakṣālyā | etc.

F. 15:—iti śrī-Lokānandanāthasiṣyeṇa Brahmānanda-  
nāthena viracite śivārccanāśiromāṇau prathamollāsaḥ ||

The 2<sup>nd</sup> Ullāsa ends f. 30b, the 3<sup>rd</sup> Ullāsa f. 45, the  
4<sup>th</sup> U. f. 60, the 5<sup>th</sup> U. f. 82, the 6<sup>th</sup> U. f. 98b.

It ends (or breaks off with?):—ehy ehi vāruṇi devī mama  
siddhim kuru priye | apavitraṃ parityajya sād̐hake siddhim  
arpaya | sarvapātraṃ devī sudhārūpe namostu te |

## 90.

WHISH No. 89.

*Size:* 13<sup>5</sup>/<sub>8</sub> × 17<sup>7</sup>/<sub>8</sub> in., 97 leaves, from 8 to 10 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 'Tellicherry 1830.' The MS.  
may be about 50 years older.

*Character:* Grantha.

The *Adhikaraṇaratnamālā*, by *Bhāratīrtha*, incomplete.  
Printed under the title *Vyāsādhikaraṇamālā* at the end of  
vol. II of P. Rāma Nārāyaṇa Vidyāratna's edition of the  
Vedānta-Sūtras (Bibliotheca Indica, 1863).

It begins:—praṇamya paramātmānaṃ vidyātīrtthasvarū-  
piṇaṃ | Vayyāsiki (read Vaiyāsiki) nyāyamālā ślokais sam-  
grhyate sphuṭaṃ | prāripsitasya granthasyāvighne(na) pa-

risamāptaye | pracayagamanāya śiṣṭācāraparipālanāya ca[ra]  
viśiṣṭeṣṭadevatātātvaṃ gurumūrttyupādhiyuktamanaskṛtya  
(read °aṃ namaskṛtya) grantham pratijānīte prañamyeti  
Vyāsena proktā Vaiyyāsiki | etc.

F. 3b:—tatra śāstrasya prathamam sūtram || athāto  
brahmajijñāsā || prathamādhikaraṇam āracaya(ti), etc.

F. 12:—prathamasyāddhyāyasya prathamah pādah | vā-  
sudevāya namaḥ || sarvatra siddhopadeśāt ||

Ff. 28b, 29:—iti śrīmatparamahamsaparivrajakācā(r)yya-  
Bhāratitīrtthapraṇītāyām adhikaraṇaratnamālāyām pratha-  
māddhyāyasya caturtthapādah ||

It breaks off after the 7<sup>th</sup> Adhikaraṇa in Adhyāya IV,  
Pāda 2 with the following words:—saptamā + ti | jñasya  
vāgādaya svasvahetau lināḥ | parethavā agnim vāg ity  
ādīśāstrāt svasvahetuṣu tallaya(h) | nadyabdhilayasāmyokter  
vidvaddṛṣṭyā layaḥ pare | anyadrṣṭiparam śāstram gñim vāg  
ity udāhṛtam tatvajñāni no vāgādayaḥ prāṇā vilīyamānāḥ  
prāṇāṣikeṣu kāraṇeṣu vilīyante na tu mahātmani yatrāśya  
puruṣasya mṛtasyāsti vāg apy eti vātam prāṇaś cakṣur  
ādityam ity ādi śruter iti prāpte brūmaḥ | tatvavido dṛṣṭyā  
paramātmāny eva paya. (See edition p. 72.)

## 91.

WHISH No. 90.

Size:  $11\frac{1}{4} \times 1\frac{1}{8}$  in., (2) + 70 + 58 + (2) leaves, 9 or 10 lines on  
a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1830'. The MS. may  
be about 50 years older.

Character: Grantha.

### (1)

The *Gṛhyaparīṣiṣṭa*, a compendium of domestic rites.  
It is incomplete, and the name of the author is not  
mentioned.

Amongst the authorities quoted are Śātyāyani (ff. 6, 65),  
Rāṇāyana Muni (f. 24b), Śālihotra Muni (f. 51b), Raurūki  
(f. 66b), and Śaunaka (ff. 66b, 70).

The following are some of the ceremonies described in this work:

śaucavidhi (f. 1), mṛttikāsnānavidhi (f. 2), sandhyopāsanavi° (f. 3b), brahmayajñavi° (f. 4b), pratisarabandhavi° (f. 6b), añkurārpanavi° (f. 7b), puṇyāhavi° (f. 8b), udakaśāntivi° (f. 9), rudrasamhitāyāḥ kalpa (f. 13), mahābhiṣekavi° (f. 13), śatābhiṣekavi° (f. 14), parjanyaśūktavi° (f. 15), arkavivāhavi° (f. 15b), agnivivāha (f. 17b), gr̥haśāntivi° (f. 18), añkurasya vidhi (f. 22b), apamṛtyuñjaya (f. 25b), āyurhomasya lakṣaṇa (f. 27b), gr̥hārcanavi° (f. 32), aghamarṣaṇasūkta (f. 36b), garbhīṇivi° (f. 40), vṛṣotsarjanavi° (f. 41), ekoddiṣṭavi° (f. 42), nāṇḍimukhaśrāddha (f. 44), piṇḍapitryajñavi° (f. 45b), kṛcchravi° (f. 56b), cāndrāyana (f. 58b), sarpaśānti (f. 68).

It begins:—athātaś śaucavidhiṃ vyākhyāsyāmo grāmād dūratarāṃ gatvā yajñopavitam śirasi dakṣiṇakarṇe vā kṛtvā mṛttikā gṛhṇāti kāṣṭham antarddhāya upaviśed, *etc.*

F. 6:—athātaś Śatyāyaniproktāni gr̥hyāgniprayāścittāni vyākhyāsyāmo, *etc.*

The 1<sup>st</sup> Prapāṭhaka (in 25 Khaṇḍas) ends f. 17b.

F. 51b:—iti gr̥hyapari(śiṣṭe) dvitīyaprapāṭhake ekonaviṃśaḥ khaṇḍaḥ || athātaś sampravakṣyāmi karmma prṣṭa- (read vṛṣṭi?)pradāyakam | Śālihotreṇa muninā prokta(m) lokahitāya ca |

F. 61 (II, 40 begins):—athātaś sampravakṣyāmi vivāham pipalasya tu | mārgaśirṣe māghamāse vaiśākhe kṛttikepi vā | vivāha(m) kārayed evaṃ pipalasya mahāphalam | vṛkṣa-dvayam praticyān tu maṇḍapam kārayec chubham | *etc.*

F. 65b:—iti gr̥hyapariśiṣṭe kārīkāyām Śatyāyaniprokta-sarvāriṣṭaśānti ||

F. 66b:—iti gr̥hyapariśiṣṭe kārīkāyām Raurukīṇā viracita-vidhurāgnisandhānam ||

F. 70:—iti Śaunakoktasarppaśāntis samāptā || sarpaśānti-homamantraḥ | *etc.*

It breaks off (f. 70b) with the words:—kāyāntarārjjitan doṣaṃ kālarūpi vyapohatu svāhā | suryyāyedaṃ || om ||

(2)

The *Sārarahasyacāturvarṇakramavibhāga*, a treatise on civil law, extracted from *Vaidyanātha Dikṣita's* work (*Smṛtimuktāphala?*).

It begins:—*gurubhyo namaḥ | abhiṣekādiguṇayuktasya nṛpasya prajāpālānan dharmaḥ | tac ca duṣṭanigraham antareṇa na sambhavati | duṣṭaparijñānaṁ ca na vyavahāreṇa vineti vyavahāradarśanam aharahaḥ karttavya(m) ity uktam (i) vyavahārān nṛpaḥ [] paśyet sabhyaiḥ parivṛtonvahanam iti | sa ca vyavahārah kidrśaḥ | etc.*

F. 10b:—*iti vyavahāramātraprakaraṇam |*

It ends:—*ātmasamīpam netavyaḥ mocanīya ity arthtaḥ | evaṁ cāturvarṇakramā vicāryyāḥ || iti Vaidyanāthadikṣityoddhṛtasārarahasyacāturvarṇakramavibhāgas samāptaḥ || śṛigurubhyo namaḥ || śubham astu ||*

92.

WHISH No. 91.

*Size:*  $15\frac{3}{8} \times 1\frac{7}{8}$  in., (2) + 172 + 50 + (3) + 2 + (1) leaves, 12 lines on a page.

*Material:* Palm leaves.

*Date:* An entry by Mr. Whish is dated 1831. In the colophon, containing the date, 'Svabhānu' seems to be meant for 'Subhānu'. The Subhānu year immediately preceding 1831 is A. D. 1823/24, but the MS. was probably written in A. D. 1763/64.

*Scribe:* Veṅkuṣā, a lady of Śekharipattana (?)

*Character:* Grantha.

(1)

The *Bhāttadīpikā*, a Commentary on *Jaimini's Mīmāṃsādarśana*, by *Khaṇḍadevamīśra*, a pupil of *Viśveśvara*, *Adhyāyas I—VI*, and *XI—XII*. Our MS. begins with the first Sūtra of Jaimini, while the MSS. described by Hall p. 179; Aufrecht-Oxford p. 353; Burnell, Tanjore p. 83b; Ind. Off. IV, pp. 704 seqq.; and Mitra, Notices, vol. VII, p. 271 (No. 2521) begin with the second Pāda of the first Adhyāya.

It begins:—om Viśveśvaram gurun natvā Khaṇḍadevas  
satām mude | tanute tatprasādena samkṣiptām bhāṭṭa-  
dīpikām || iha khalu nikhilapumartthān artthasāadhanau  
dharmmadharmmau sāṃgopāṃgavedāddhyāyanaikasama-  
dhigamyau tac ca vicāram antareṇa na bhāvyaṃyālam iti  
tatpradarśanāya paramakāruṇiko bhagavañ Jaiminir ācā-  
ryas sakalavidyopakāridharmmamīmā(m)sām athāto dhar-  
mmajijñāsety ārabhya vidyate vānyakālatvād yathā yājyā  
sāmpraīṣa ityantaḥ sūtrair bañca(read 'h pañcā?)dhika-  
raṇagarbhitām ṣoḍaśalakṣaṇīm abhyarhitām vidyām prakāṭi-  
cakāra | adhikaraṇaṇ tu vedavat ṣaḍaṃgam | yad āhuh vi-  
śayo viśayaś caiva pūrvapakṣas tathottaram | saṃgatiś ceti  
pañcāṃgam prāñcodhikaraṇam viduḥ iti prayojanañ ceti  
\*\*\*\* (blank) saṃgatiprasaṃgādibhedāt bahuvīdhā | tatredam  
ādyam adhikaraṇam athāto dharmmajijñāsā | (I, 1, 1.)

F. 18b:—iti śrī-Khaṇḍadevaviracitāyām bhāṭṭadīpikāyām  
prathamasyāddhyāyasya caturtthaḥ pādaḥ || addhyāyaś ca  
sāmpūrṇaḥ ||

The 2<sup>nd</sup> Adhyāya ends f. 38, the 3<sup>rd</sup> Adhyāya f. 98,  
the 4<sup>th</sup> A. f. 120, the 5<sup>th</sup> A. f. 138b, the 6<sup>th</sup> A. f. 172.

Then begins the 11<sup>th</sup> Adhyāya (with a new foliation).

The 12<sup>th</sup> Adhyāya begins f. 27b.

It ends (f. 50) with the explanation of the Sūtras XII,  
4, 41 sqq.:—prabhutvāt || prasaṃgāt brāhmaṇasyaivā-  
rtvijyam uta trayāṇām api varṇānām iti cintāyām . . .  
brāhmaṇasyaivārtvijyam iti siddham | tad evaṇ nirūpitau  
dvādaśabhir addhyāyair ddharmmadharmmau || iti śrī-  
Khaṇḍadevamīśraviracitāyām bhāṭṭadīpikāyām dvādaśa-  
syāddhyāyasya caturtthaḥ pādaḥ || addhyāyaś ca samāptaḥ ||  
hariḥ om ||

The scribe's colophon:—ambhomuksamaye svabhānu-  
śaradi vṛkṣe kumāryyāhvaye (dutthe māsi kanyā, written  
underneath the last three words) citrābhe prathamā tithāv  
anasite pakṣe dine dyomaṇeḥ | bhāṭṭaprākpadadīpikam  
samalikhac chrī-Vemkuśā strī sudhī śrīmacchekharipatta-  
nottamaśīroratnāyamāṇo cirāt || om ||

(2)

F. 50b contains the following eight stanzas, called *Brahmānubhavāṣṭaka*:—*ātmavadhūjanakāmkṣāsūnyo* hy *ātmatanūbhavakāmkṣāsūnyaḥ* | *ātmaniketanakāmkṣāsūnyas* tuṣyati tuṣyati tuṣyaty eva | *param eva paran nāparam* evaṃ *prabalanubhavadyotitabuddhiḥ* | *upasamsāram saṃprati hitvā hr̥ṣyati hr̥ṣyati hr̥ṣyaty eva* | *prakṛtipumaikye dṛśyam sarvaṃ sphurati carācararūpaṃ viśvaṃ* | *iti medhāvi jīvanmuktim gacchati gacchati gacchaty eva* | *tatvaṃ asīśrutilakṣyaṃ vastu jñātvā sohaṃ sohaṃ itivā* | *vāgvr̥tṭer yyo lakṣyaṃ kurvaṇ divyati divyati divyaty eva* | *satyaṃ jñānaṃ śuddhaṃ anantaṃ brahmaivāhaṃ tad ahaṃ tv eva* | *iti saṃskṛtabuddhiḥ sarvaṃ paśyati paśyati paśyaty eva* | *ātmānātmavicāre sādध्ये sādhanahīno mūḍho jantuh* | *iha saṃsāre pārāvāre muhyati muhyati muhyaty eva* | *kiṃ vā jñānaṃ kiṃ ivājñānaṃ bhedo yasya na yāto jantoḥ* | *prajñānaśrutiviśayatvaṃ syāt iti vai manye manye manye* | *sārāsūraviveki dehī dehājñānaṃ bhitvān(u)hāya* | *brahma-jñāne yatate yady api duḥkhaṇa naṣṭaṇ naṣṭaṇ naṣṭaṃ* || *iti brahmānubhavāṣṭakaṃ samāptaṃ* || om ||

(3)

Two leaves at the end of the volume contain Paradigms of Conjugation, beginning:—*śapi* | *bhū sattāyām* | *edha vṛddhau* | *ḍupacaṣ pāke* | *pacati pacata ity ādi* | *liṭi* | *pecitha* | *papaktha* | *etc.*, and ending:—*luṇi acūcurat acūcurata* | *luṭi corayitety ādi* | *pāla rakṣaṇe arcca pūjāyām pūrvavat* || *luṇi ārciccat ārciccata* |

93.

WHISH No. 92.

Size:  $13\frac{3}{4} \times 2\frac{1}{4}$  in., (2) + 248 + (2) leaves, from 12 to 14 lines on a page.

Material: Palm leaves.

\* (rlloko divyati divyati) inserted, but crossed out.

*Date:* Entry by Mr. Whish dated 1831. The MS. may be about 50 years older.

*Character:* Grantha.

The *Bhāṣyaratnāprabhā*, a Commentary on *Śaṅkara's Bhāṣya* on *Bādarāyaṇa's Vedānta-Sūtras*, by Govindānanda, a pupil of *Gopāla Sarasvatī*. The name of Govindānanda is given in the colophons at the end of I, 1; II, 2; 3; 4; IV, 4, while in the colophon at the end of the first *Adhyāya Rāmānanda*, the pupil of Govindānanda, is mentioned as the author of the work. In the Berlin MS. (described by Weber-Berlin I, p. 177) Pādas 3 & 4 are marked by 'Rāmānandi' in the margin. According to Hall p. 89 (see also p. 202) the real author of the work is Rāmānanda Sarasvatī, who dedicated his work to his Guru Govindānanda. But it seems, we have to distinguish between the original *Bhāṣyaratnāprabhā* by Govindānanda (as printed in the edition of the *Vedānta-Sūtras*, Bibl. Ind.), and a *Ṭippaṇa* or brief notes on it, by Rāmānanda. (See Ind. Off. IV, p. 724.) Our MS. might be described as containing 'Rāmānanda's adnotated edition of Govindānanda's *Bhāṣyaratnāprabhā*'. See also Aufrecht CC. p. 386, and above No. 78 (1).

It begins:—om śivāya parabrahmaṇe namaḥ | avighnam astu | śrīgurucaraṇāravindābhyān namaḥ | yam iha kārūnikam śaraṇam gātopy arisahodara āpa mahat padam | tam aham āsu harim varam āśraye janakajāmkam anantasukhākṛtim | Vibhūṣaṇorisahodaropīty anvayaḥ | śrīgauryyā nikhilārthadhān(read °dan) nijapadāmbhojena muktupradam prauḍham vighnavanam harantam anagham śrīdumḍhituṇḍāsina | vande, etc. . . . śrīmat-Gopālagīrbhīḥ prakāṭitaparamādvaitabhāṣāsmītyaśrīmat-Govindavāṇīcaranākamalago nirvrtoham yathāliḥ | mokṣapuryyām śrīkāñcyām śrīkāmākṣīdattam pāyasam devair api stutam prājyam sampūrṇam prakṛstājyayuktam vā yat bhojyam annam tenātipūjyā | śrī-Śivarāmayogināḥ kiñca śivaś cāsau rāmaś ceti svanāmnā śrīgaurīnāyakaayoḥ abhedam prakāṭayanti tebhyo gurubhyo labdhātmabodho yaiḥ śrīmat-Gopālasarasvatibhīḥ tair ity arthah | śrī-Śaṅkaram bhāṣyakṛtam praṇamya Vyāsam

harim sūtrakṛtaṃ ca kurve | śrībhāṣyatīrthe parahaṃsa-  
tustyai vākjalā(read 'jala)bandhacchidam abhyupāyam | atra  
bhāṣye, etc. . . . ahaṃ brahma nirbhayaṃ || om || iha khalu  
svāddhyāyoddhyeta(vya) iti, etc. See edition of the Vedā-  
ntasūtras, Bibl. Ind., p. 1 sq.

F. 54:—śrīmatparamahāṃsaparivrajakācāryyaśrī-Govindā-  
nandabhagavatkr̥tau śārīrakamīmāṃsakāvyākhyāyāṃ bhā-  
ṣyaratnaprabhāyāṃ prathamāddhyāyasya prathamah pādaḥ ||  
I, 2 ends f. 64b, I, 3 f. 85b.

F. 100:—iti śrīparamahāṃsaparivrajakācāryyaśrī - Go-  
vindānandabhagavacchiṣya - Rāmānandakṛtau śārīrakamī-  
māṃsavyākhyāyāṃ bhāṣyaratnaprabhābhīdhāyāṃ pratha-  
masyāddhyāyasya caturthapādaḥ || addhyāyaś ca samāptaḥ ||

II, 1 ends f. 118b, II, 2 f. 146b, II, 3 f. 166b, II, 4  
f. 173b, III, 1 f. 179, III, 2 f. 189b, III, 3 f. 220, III, 4  
f. 231, IV, 1 f. 237, IV, 2 f. 241, IV, 3 f. 245b.

It ends (f. 248b):—atoktadoṣaśakyasya<sup>1</sup> eṣa hy eveti śā-  
sanāt || iti śrīparamahāṃsaparivrajakācāryyaśrī - Govindā-  
nandabhagavatkr̥tau bhāṣyaratnaprabhāyāṃ caturthasyā-  
ddhyāyasya caturthah pādaḥ | addhyāyaś ca samāptaḥ ||  
om śivāya parabrahmaṇe namaḥ |

## 94.

WHISH No. 93.

Size:  $14\frac{1}{8} \times 1\frac{7}{8}$  in., (2) + 62 + 54 + 67 + (2) leaves, 9 or 10 lines  
on a page.

Material: Palm leaves.

Date: 18<sup>th</sup> or 19<sup>th</sup> cent.?

Character: Grantha.

(1)

The *Dvaidhasūtra*, a portion of *Bodhāyana's Śrautasūtra*,  
in 4 Praśnas. MS. No. 1571 in Mitra, Notices IV, p. 146  
contains Praśnas 3, 4 and 5. But Burnell, Tanjore p. 20a  
only gives 4 Praśnas, like our MS. Cf. Mitra, Notices X,  
p. 266 (No. 4159).

It begins:—katham u khalūpavasatha iti vijāniyāt san-  
dhya svid evopapādyātho \*\*\* \*\*\* \*\*\* (blank) lusandher

<sup>1</sup> Ed.: ato'tra doṣaśaṅkhyah syād.

upapādanan nanu khalu sandhyāsūpapādaya iva sarveśān  
tv eva sandhyāsu ha smāha Bodhāyano yatrāitad u pava-  
tostam ita āditye purastāt candram ālohitī, *etc.*

F. 22:—dhenum vānaḍvāham vā dadyād iti Bo + nonyad  
vai kathana iti Śālikih ॥ 33 ॥ iti dvaidhe prathamah pra-  
śnah ॥ śrīmad-Yajñeśvarāya namaḥ ॥ hariḥ om ॥ cāturmmā-  
syāni vyākhyāsyāmas, *etc.*

F. 37b:—pratijuhuyād iti Bo + no na pratijuhuyād iti  
Śālikih ॥ 27 ॥ iti dvaidhe dvitīyah praśnah ॥ ... athātogni-  
kalpam vyākhyāsyāmah, *etc.*

F. 49b:—kuryyād iti Bo + no na kuryyād iti Śālikih ॥ 21 ॥  
dvaidhe tṛtīyah praśnas samāptah ॥ ... athāta iṣṭikalpam  
vyākhyāsyāma sva hasmā + neḥ, *etc.*

It ends (f. 62b):—nityāni ca dadyād iti Bodhāyana  
etāny eveti Śālikir ety anye ceti Śālikih ॥ 18 ॥ dvaidhe  
caturtthah praśnah ॥ samāpto dvaidhah ॥ śrī-Kāṇvāya Bo-  
dhāyanācā(ryā)ya namaḥ ॥ śubham astu ॥

2—3.

Two fragments of the *Mahāgnisarvasva*, a Commentary  
on the *Agnikālpasūtra*, *Dvaidhasūtra*, and *Karmāntasūtra*  
of *Bodhāyana's Śrautasūtra*, (by *Vāsudeva Dīkṣita*). I could  
not find the author's name in the MS., but see Burnell I.O.  
p. 27 sq., Hultzsch II, p. 74 (No 695). The Oxford MS.  
Sansk. d. 13 contains a complete copy of the work in  
19 Adhyāyas.

It begins:—Bodhāyanam praṇamyāgneḥ kalpasūtram  
yathāmati | dvaidhakarmmāntasūtrābhyām saha vyākhyā-  
syatetarām | agner anārabhyādhītatvād adhitānān ca pra-  
kṛtagāmitvadīkṣādiṣu sambandhān darśapūrnamāsayoś ca  
dīkṣādyabhāvāt jyotiṣṭomāmgatāddhyavādhiyate dīkṣādi-  
bhir jyotiṣṭomāmgam prasiddhan tatsambandhognau bha-  
vati, *etc.*

F. 19b:—iti mahāgnisarvasve prathamoddhyāyah ॥

F. 28:—iti mahāgnisarvasve dvitīyoddhyāyah ॥ om ॥

F. 35b:—atheṣṭakānām karaṇāni vakṣyāmah, *etc.*

F. 40:—atha gārhapatyaciter iṣṭakāḥ ॥

It breaks off (f. 54) with the following words:—ādyentye ca dīkṣādivaseṣu viṣṇukramavātsaprasamuccayaḥ maddhyadivaseṣu vyatyāsenā iti Śālikimatam | sāgnicitye kratau samvatsaran tisraḥ ṣaṭ dvādaśa vā dīkṣā iti dīkṣākālpa-vyavasthitāḥ ekacarā didīkṣākālpās tatra na bhavanti tasmāt.

Then the second fragment (with a new foliation) begins (f. 1):—cita śrayaddhvan tayā deva tayāṃgi + sīdateti | agnikṣetrasya bahiḥ parita ucchritāś śarkarāḥ ... anuvyūhati || vyākhyātam gārhapatyacitau || mahāgnisarvasve sa-ptamoddhyaḥ ||

F. 12:—iti mahāgnisarvasve navamoddhyaḥ ||

F. 42:—iti mahāgnisarvasve caturdaś[y]oddhyaḥ ||

F. 58b:—iti mahāgnisarvasve ṣoḍaśoddhyaḥ ||

It breaks off (f. 67b) with the words:—sruvāhutyo karaṇa iti kuryyād iti Bodhāyano na kuryyād iti Śālikīḥ atha sruci caturgrhītam grhītvājyasya pūrṇam sruvaṇ juhōti sapta te agna iti ājyasya pūrṇam iti punarvacanam catu-rtthe sruve yathā sruk pūrṇā bhavati tathā prabhūtam anayatīty eva.

## 95.

### WHISH No. 94.

Size:  $14\frac{1}{4} \times 1\frac{1}{8}$  in., (2) + 187 + (2) leaves, from 10 to 13 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish dated 1831. The MS. may be 100 or even 150 years older.

Character: Grantha.

## (1)

The *Paribhāṣārthasaṃgraha*, a Commentary on the *Paribhāṣās* to Pāṇini's Grammatical Sūtras, by *Vaidyanātha Śāstrin*, the son of *Ratnagiri Dīkṣita* (ff. 1—55). See Hultsch II, p. 122 (No. 1254, see also No. 1058). The arrangement of the *Paribhāṣās* is somewhat similar to that in Śrādeva's *Paribhāṣāvṛtti*. See The *Paribhāṣenduśekhara* ed. by F. Kielhorn, Part II, pp. 529—537

In Hultzsch I, p. 26 (No. 311) Śrādeva is given as the author of a *Paribhāṣārthasamgraha*.

It begins:—vijeyyānas sadā śambhur jjaṃgacchat girijām mudā | sañcañcurāṇaḥ paṣunā tantāntād vāggatim mama | mūrttir yyasya hi Pāṇiniḥ padamahābhāṣyapraban(d)dhā tathā vākyānām kṛd api svadharma<sup>1</sup> vitanute vāg yasya dāsyam sadā | śiṣyā yasya virodhivādimakūṭikuttakavāg-dhātīkās tasmai mātula-Rāmabhadramakhine bhūyo namo me bhavet || prapamya paraman devaṃ bhavānīpatim avyayaṃ | kriyate Vaidyanāthena paribhāṣārthasamgrahaḥ || vyākhyānato viśeṣapratipattir nna hi sandehād alakṣaṇam<sup>2</sup> || vyākhyānataḥ vyākhyānād dhetupañcamyantād ādyāditvāt tasiḥ, etc.

Ff. 6b, 7:—iti śrīmad-Ratnagiridīkṣitaputrasya Vaidyanāthaśāstrīṇaḥ kṛtiṣu paribhāṣārthasamgrāhe prathamasyā-ddhyāyasya prathamah pādaḥ || ekayoganirddiṣṭānām saha vā pravṛttis saha vā nivṛttili<sup>3</sup> ||

Adhyāya I (in 4 Pādas) ends f. 14; A. II (in 4 Pādas) f. 17b; A. III (in 4 Pādas) f. 22; A. IV (4) f. 25b; A. V f. 26b; A. VI f. 34b; A. VII (4) f. 47b; A. VIII f. 49b.

Last Sūtra (f. 55):—pūrvan dhātus sādhanena yujyate paścād upasargeṇa<sup>4</sup> ||

It ends (f. 55b):—iti ubhayathā bhāṣye vyavahāro drśyate iti || 125 || iti śrīmad-Ratnagiridīkṣitaputra-Vaidyanāthaśāstrīṇaḥ kṛtiṣu paribhāṣārthasamgrāhe nyāyamūlaparibhāṣā samāptā || hariḥ om || śrīmatgurubhyo namaḥ ||

(2)

The *Candrikā*, a Commentary on the *Paribhāṣārthasamgraha*, by *Svayamprakāśānanda*, a pupil of *Advaitānanda Sarasvatī*. See Ind. Off. II, p. 180 sq. (Nos. 674, 675); Mitra-Bikaner, p. 269 (No. 573).

It begins (f. 56):—natvā gurupadadvandvam saṃsāra-jaladhiplavam | vyākaromi yathābuddhi paribhāṣārthasamgraham | granthādaḥ śiṣṭa maṃgalam ācaranti, etc.

<sup>1</sup> For svadharma, the metre requires only two syllables (v-).

<sup>2</sup> See *Paribhāṣenduśekhara*, P. 1.

<sup>3</sup> See *Paribhāṣenduśekhara*, P. 17.

<sup>4</sup> See *Paribhāṣenduśekhara*, ed. Kielhorn, II, p. 537.

F. 94b:—iti paribhāṣārthasamgrāhe vyākhyāne prathamasyāddhyāyasya tritīyaḥ pādaḥ || sakṛt gatau vipratīṣedhe yat bādhitam tat bādhitam eva ||

F. 95, Sūtra:—kaluṭ tu muṃ khalarttheṣu vāsarūpa-vidhir nnāsti ||

F. 96b, Sūtra:—sāmpratikābhāve bhūtapūrvagatiḥ ||

F. 99:—paribhāṣārthasamgrahavyākhyāne tritīyasyāddhyāyasya prathamah pādaḥ || lakṣaṇapratipadoktayoḥ etc.

F. 113:—iti śrīparamahamśaparivrajakācāryyasarvatantrasvatantraśrīmad-Advaitānanda-Sarasvatī-caraṇāravindabhṛṅgāyamānasya śrīmat-Svayamprakāśānandasya kṛtau paribhāṣārthasamgrahavyākhyā(yā)ṇ candrikāyām caturtthasyāddhyāyasya caturtthaḥ pādaḥ || samāptaś cāddhyāyah || grahaṇavatā prātipadikena tadantavidhis tāsī ||

Adhyāya VI ends f. 136; A. VIII ends f. 172.

Last Sūtra (f. 186):—pūrvan dhātus sādhanē yujyate paścād upasargeṇa ||

It ends (f. 187):—ubhayatheti tathā ca bhāṣyakāravacanaprāmāṇyāt sarveṣṭasiddhir iti bhāvaḥ || iti śrīparamahamśaparivrajakācāryyasarvatantrasvatantraśrīmad-Advaitānanda-Sarasvatī-caraṇāravindabhṛṅgāyamānasya Svayamprakāśānandasya kṛtiḥ paribhāṣārthasamgrahavyākhyā candrikā sampūrṇā || hariḥ om ||

A later hand has written on f. 187b:—iti mīmāṃsāśāstre pūrvamīmāṃsā sampūrṇā ||

## 96.

### WHISH No. 95.

Size:  $12\frac{3}{4} \times 1\frac{7}{8}$  in., (2) + 83 + 15 + (2) leaves, from 8 to 10 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish dated 1831. The MS. may be about 50 years older.

Character: Grantha.

## (1)

The *Candrajñānāgamasamgraha* (Tantra) in 15 Paṭalas.

It begins:—śrīśivah | athātas sampravakṣyāmi tripurā-  
ṇḍasya lakṣaṇam | yad uktam pūrvam astīti śāktam aṇḍam  
hiraṇmayam | asti bālārkakotyābhan tripurāṇḍam hiraṇ-  
mayam | rathākāram mahad divyam samānānte tu sam-  
sthitam | etc.

F. 1 marg.:—prathamapaṭalam | śaḍāmnāyalakṣaṇam |

Ff. 10b, 11:—iti candrajñānāgamasamgrāhe purāṇḍala-  
kṣaṇe śaḍāmnāyalakṣaṇan nāma prathamah paṭalah ||

Paṭala II (tripurāṇḍalakṣaṇe pīṭhalakṣaṇam) ends f. 20b;  
P. III (śrīpurāṇḍalakṣaṇe śricakralakṣaṇam) f. 41b; P. IV  
(tripurāṇḍalakṣaṇe śricakrāntarāladevatāpratipādanam) f. 45;  
P. V f. 49b; P. VI (śrividyaśandhyānuṣṭhānam) f. 50b;  
P. VII (śrividya[n]nyāsa) f. 52b; P. VIII (śrividyaḥapa-  
kalpah) f. 55b; P. IX (pūjādeśakālanirūpaṇam) f. 57; P. X  
(cakrārādhana-phalam) f. 63; P. XI f. 67; P. XII f. 69;  
P. XIII (śaktasamayadīkṣāvidhānam) f. 75; P. XIV (dī-  
kṣāvidhiḥ) f. 79.

It ends (f. 83b):—vidyāmantrarahasyajñasambhogān mu-  
ktim āpnuyāt || iti candrajñānāgamasamgrāhe rahasye  
mantrārthapratipādanan nāma pañcadaśah paṭalah || hariḥ |  
om || śrīparāmbāyai namaḥ || śrīpūrṇānandanāthānte || hariḥ  
om || yādṛśam pustakan dṛṣṭvā, etc.

(2)

The *Kaulādarśatantra*, by *Viśvānandanātha*. See Auf-  
recht CC. s. vv. kauladarśana, kaulācāra, and kaulādarśa.

It begins:—natvā śrīgurupādukāṇ ca vaṭukam vāṇī ca  
vighneśvaram kameśan tripurām parām bhagavatīm devīm  
śukaśyāmalām | vakṣye kaulikadhūrttaḍāmbhikaśathādīnām  
kulajñāni nāmācārasya ca lakṣaṇāni vilasat satkaulikānām  
kramāt || kaulāgamatantrārthān samgrhya śrikulārnavā-  
rtthāmś ca | kaulādarśam kurute Viśvānando hitāya kaula-  
vidām ||

It ends:—śrīmad-Viśvānandanāthapraṇītam kaulācārā-  
śeṣadharmaprakāśam | kaulādarśam kaulāśāstrānusāram  
kaulācāryyās samyag ālokayantām || iti śrī-Viśvānandanā-  
thaviracitakaulādarśatantram sampūrṇam || śrīmahātripura-  
sundaryyai namaḥ || śubham astu |

## 97.

WHISH No. 96.

*Size:*  $10\frac{1}{2} \times 1\frac{3}{4}$  in., (2) + 71 + (2) leaves, 7 or 8 lines on a page.*Material:* Palm leaves.*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?*Character:* Grantha.

The *Prapañcasārasārasaṃgraha*, an abstract of *Śaṅkara's Prapañcasāra*. Incomplete. The author of the abstract is *Gīrvāṇendra Sarasvatī*, pupil of *Viśveśvara Sarasvatī*, who was a pupil of *Amarendra Sarasvatī*, see Burnell, Tanjore, p. 207b; Stein-Jammu, p. 232.

It begins:—om agajānanapatmārkaṃ gajānanam ahar-niṣaṃ | anekadantaṃ bhaktānāṃ ekadantaṃ upāsmahe | on natvā śrī-Śaṃkarācāryyam Amarendrayatīśvaram | kurve prapañcasārasya sārasaṃgraham uttamaṃ | tatra prapañca-sāre yad yac Chaṃkarācāryyair uktam mantrayantrapra-yogādi tat sarvam api sārataṃ eva tathāpīdānīm manda-prajñāvataṃ vistaraśo jñātum anuṣṭhānaṃ (read °ātuṃ) cā-śakyatvād atyantopakāraḥ katvena yat sārabhūtaṃ tad alpa-granthenaiva yathā [] sarvamantrayantratantrasāragraha-naṃ syāt tathā [] sarvatas sāraṃ grhītvā mayā satsampradā-yasarvasvābhidhavyākhyānoktamārgena vakṣyate (i) tatra punaḥ prasaṃgāt tatra tatra mantrakalpāntare mantrasā-rakramadīpikā Sanatkumārī[r]jyāśāradātīlakamantradevatā-prakāśikādau yad yaṃ mantrayantrādy uktam | tad api kiñcit kiñcid vakṣyate | tatra prapañcasāre [] prathamān tāvat kṣīrābhdhau, etc.

It breaks off with the following words:—evan dhyātvā nyaset | om hrīm aṃ nārāyaṇaṃ jyotir ahaṃ parajyotiṣi juhomi haṃsohaṃ svāhā namaḥ hrīm ā 3 m.

## 98.

WHISH No. 97.

*Size:*  $10\frac{1}{2} \times 1\frac{3}{4}$  in., (1) + 133 + (1) leaves, from 7 to 9 lines on a page.*Material:* Palm leaves.*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?*Character:* Grantha.

(1)

The *Dakṣiṇāmūrtisaṃhitā*, in 43 Paṭalas (ff. 1—111), described as a 'Kaulaśāstra' by Mr. Whish.

It begins:—*dvitīyena caturtthena ṣaṣṭhenārkeṇa sundarī | indreṇa candrakalayāvidyām sambhedyā ca svaraiḥ | ṣaḍam-gāni nnyajen mantriḥ hṛc chiraś ca śikhā(m) tathā | kavacan netram astraṇ ca namaḥ svāhā krameṇa ca | vaṣaṭ vaṣaḍ astraṇ ca phaḍ ebhis saha vinyaset | etc.*

F. 2:—*iti śrīdakṣiṇāmūrttisamhitāyām ekākṣaralakṣmī-pūjāvidhiḥ paṭalaḥ prathamah ||*

It ends (f. 111b):—*tasya sāmvaṭsari pūjā śrīvidyādhiṣṭhitā bhavet || iti śrīdakṣiṇāmūrttisamhitāyām madanā (read da-manā?) ropāṇanaimittikavidhānan nāma tricatvāriṃśatpaṭa-lah || iti dakṣiṇāmūrttisamhitā sampūrṇā || śubham astu ||*

(2)

The *Kumārasaṃhitā*, in 10 Adhyāyas (ff. 112—133), described as a 'Kaulaśāstra' by Mr. Whish.

It begins (f. 112):—*śrīgurubhyo namaḥ | gurumūrttir ambikām śrīkr̥ṣṇam śrīsāmbadakṣiṇāmūrttim vande vinā-yakam kām vāṇim sundaramūrttim dharāṇim śrīsamastā-yudhasampūrṇam ṣaṭbhujāṇ cādayānvitam | adhastād vanitā-kāram ādyam vande gajānanam | rañjitādrivare ramye munivṛndanīsevite | kalpadrumaiḥ parivṛte śikhare hema-bhūṣite | ratnastambhasahasrais tu śobhite ratnamaṇḍape | ratnasimphāsānārūḍhan devyā saha maheśvaram | draṣṭum samāgato brahmā prāṇipatyā kṛpānidhim | baddh[ṽ]āñjali-puto bhūtvā tuṣṭāva parameśvaram | brahmā | namaś śivāya devyā, etc.*

F. 113b:—*iti śrīkumārasamhitāyām sadāśivabrahmasam-vāde vidyāgaṇeśamantroddhāraṇ nāma prathamamodhyāyah |*

F. 129:—*iti śrīvidyāgaṇapatikalpe rahasyāgame saṃgrā-mavijayo nāma aṣṭamodhyāyah ||*

It ends (f. 133):—*kim atra bahunoktena sarvāṇ kāmān avāpnuyāt || iti śrīkumārasamhitāyām rahasyātirahasyan nāma daśamodhyāyah || śrīgurubhyo namaḥ || etc.*

99.

WHISH No. 98.

*Size:*  $12\frac{3}{4} \times 1\frac{3}{4}$  in., 100 + 68 + 65 leaves, 8 or 9 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

(1)

A Commentary on a *Manual of Śrauta Rites*, viz. New and Full Moon Sacrifices (darśapūrnamāsau), Laying of the Fire (ādhāna), and Animal Sacrifice (paśubandha), according to the school of *Āpastamba* (ff. 1—100).

It begins:—athāto darśapūrnamāsau vyākhyāsyāmaḥ | prātar agnihotraṃ hutvā darbheṣv āsīno darbhān dhārayamāṇaḥ patnyā saha prāṇān āyamyā saṃkalpaṃ karoti | darśśena yakṣye | anunirvāpyaindravaimṛdhena saha pūrnamāsena yakṣye | tena parameśvaraṃ prīṇayāni | darbhān nirasyāpa upasprśya | vidyud asi + paimi | diviḥ | apa upasprśya | yakṣyamānopa upasprśati tad idaṃ sarva-yajñeṣūpasparśanaṃ bhavati | *etc.*

F. 17b:—prathamāḥ praśnas samāptaḥ || śrīkrṣṇāya namaḥ || dev[y]asya tvā + mādade | sphyam ādāya | indrasya bāhur asi dakṣiṇas, *etc.*

F. 35b:—dvitīyapraśnas samāptaḥ || idaṃ eke pūrvam samānanti prāśitram eke prāśitrapātra upastīryya, *etc.*

F. 49b:—tṛtīyaḥ praśnas samāptaḥ || ... atha yajamāno dakṣiṇe vedyante dakṣiṇena padā caturo viṣṇukramān prācaḥ krāmaty uttaram uttaraṃ jyāyamsaṃ | *etc.*

F. 56b:—atha nakṣatrāṇi | *etc.*

F. 71:—hariḥ om || śubham astu || (71b:) ādhānaṃ trividhaṃ somapūrvam homapūrvam iṣṭipūrvāṇ ceti | *etc.*

F. 76b:—hariḥ om || paśubandhaprayoga ucyaṭe | prāvṛtpaurṇamāsyāṃ amāvāsyāyāṃ vā prātar agnihotraṃ hutvā, *etc.*

It ends (f. 100):—sarasvati | idaṃ haviḥ | sarasvān idaṃ haviḥ | agnabhagī (read agnir?) idaṃ haviḥ | devā ājyapā ity ādi sarvaṃ samānaṃ || hariḥ om *etc.*

(2)

Text of the Manual of Śrauta rites, on which the preceding work is the commentary (ff. 1—28).

It begins:—athāto darśśapūrṇamāsau vyākhyāsyāmaḥ | prātar agnihotraṁ hutvā | darbheṣv ā+patnyā saha prānān āyamyā | darśena yaksye | anunirvāp(y)aindravaimr-dhena saha paurnamāsena yaksye | vapanam | vidyud asi +paimi | diviḥ apa upasprśya | asyām iṣṭyām addhvaryyun tvām vṛṇīmahe | *etc.*

F. 17b:—caturtthaḥ praśnas samāptaḥ || ādhānaprayoga ucyate | uktanakṣatreṣu brāhmaṇādayognīn ādadhīran | *etc.*

F. 23b:—paśubandhaprayoga ucyate | prāvṛtpaurnamāsyām amāvāsyāyām vā (prā)tar agnihotraṁ hutvā, *etc.*

F. 28:—ayan te yonir iti punar agniṁ samāropyāgnyagāram prāpya mathitvāyatane nidhāya | upāvarohya | dhṛṣṭyā-dānādi samānam || hariḥ om || śubham astu ||

(3)

A Manual of Śrauta rites, viz. the Agniṣṭoma, according to the school of Āpastamba.

F. 28b begins:—prātar agnihotraṁ hutvā prānān āyamyā samkalpam karoti | tripūrṣasomapithavicchedaprāyaścittārttham aindrāgnam paśun daurbrahmanyānirharanārttham āśvinam paśuṁ cāgniṣṭomīyasyopālabbhyau kurvan somena yaksye | jyotiṣṭomenāgniṣṭomena rathantarasāmnaikavimśatidakṣiṇena tena paramesvaram prīṇayāni | vidyud asi +mi diviḥ | *etc.*

F. 48b:—patnīsamypājāntogniṣṭomīyas santiṣṭhate || hariḥ om || ye devā manojātā iti vratayati | āgnīddhre havirddhāne vā yajamānañ jāgarayanti, *etc.*

It ends (f. 68):—vācaspataye brahmaṇa idaṁ | tam agniṁ parityajya | sāyam agnihotraṁ (ju)homi | dhṛṣṭyā-dānādi mārjjani (?) nāntam kāle prātarhomas santiṣṭhate-gniṣṭomaḥ || hariḥ om || *etc.*

(4)

A Commentary on the preceding work.

It begins:—om kratusamkalpakāle | hotā | ko yajñah |

rtvijah | kā dakṣiṇeti prativacanam brūyāt | mahan me  
voco bhargo me voco yaśo me voca stomam me vocaḥ kṛtim  
me voco bhaktim me vocas sarvam me voca iti<sup>1</sup> japitvā | sa  
vr̥to japet | agniṣ te hotā, etc.

F. 28b:—ity āgneyakratu(h) samāptaḥ || athośasyaḥ | etc.

It ends (f. 65b):—vācaspatinetyādi | ilāntā santiṣṭhate |  
ayās cetyādi samsthājapas santiṣṭhategniṣtomogniṣtomah<sup>2</sup> ||  
hariḥ | om || śrīgurubhyo namaḥ ||

## 100.

WHISH No. 99.

*Size:*  $18\frac{1}{2} \times 1\frac{7}{8}$  in., 37 + 12 + 13 + 29 leaves, from 6 to 9 (in the  
last part from 10 to 13) lines on a page.

*Material:* Palm leaves.

*Date:* The Siddhārthin year in which the MS. was written (see  
below) may correspond to A. D. 1679—80 or A. D. 1739/40.

*Scribe:* Śeṣādri Sūri. See No. 34.

*Character:* Grantha.

(1)

The *Tarkaparibhāṣā*, by *Keśavamīśra* (ff. 1—30). See  
Ind. Off. IV, p. 605 sq.

It begins:—bālopi yo nyāyanaye praveśam alpēna  
vāñchaty alasaśrutena | samkṣipyā yuktyanvitatarkkabhāṣā  
prakāśyate tasya kṛte mayaiśā | pramānaprameyasamsāya-  
prayojanadr̥ṣṭāntasiddhāntāvayavatarakkanirṇayavādajalpa-  
vitaṇḍāhetvābhāṣacchalajātinigrahasthānānān tatvajñānān  
nīśreyasādhigama iti nyāyasyādimam sūtram | asyārtthaḥ |  
pramānādisoḍaśapadārthhānān tatvajñānān mokṣaprapṛtīr  
bhavatīti | etc.

It ends (f. 30):—etāvataiva bālavuṭpattisiddheḥ | iti  
Keśavamīśreṇa viracitā tarkkaparibhāṣā samāptā || yādṛśam  
grantham ālokyā, etc. . . . siddhārthhyākhye tu varṣesmin  
bhāskare śiṃhasamsthite | likhitam paribhāṣākhyam gran-  
tham Śeṣādrisūriṇā ||

<sup>1</sup> Cf. Āp. Śraut. X, 1, 4.

<sup>2</sup> Cf. Āp. Śraut. XIII, 25, 10.

(2)

Fragment of the *Tarkabhāṣāprakāśikā*, a Commentary on *Keśavamīśra's Tarkaparibhāṣā*, by *Cinnambhaṭṭa*. (ff. 30b—37). See Aufrecht-Oxford, nr. 606. Burnell, Tanjore p. 112b.

It begins (f. 30b):—om sakṛn natvāpi yaṁ loko labhate śāntisampadaḥ | sa naḥ pāyād apāyebhyaḥ yogānandanṛkesarī | cikīrṣitasya granthasya niṣpratyūhparipūrāṇāya śiṣṭācārapariprāptam viśiṣṭeṣṭadevatā[na]praṇāmanam manasi nidhāya cikīrṣitam pratijānīte bāloṇṇi | *etc.*

It breaks off (f. 37) with the words:—laksye tv apy avarṭtanam asambhavaḥ | yathā gor ekaśaphatvaṁ | kratv-antarvarttadhi (?).

(3)

The *Kāraḥavāda*, by *Jayarāma Bhaṭṭa Ācārya* (ff. 1—12).

It begins:—natvā viṣṇoḥ padāmbhojaṁ Jayarāmasamāsataḥ | karoti kāraḥavyākhyāṁ iha samkhyāvatām mudā | atra kāraṇakāni kartṭkarmmakaraṇasampradānāpādānādhikaraṇāni ṣaṭ tatvaṁ ca na tat kriyānimittatvaṁ caitrasya taṇḍulam pacatityādau, *etc.*

It ends (f. 12):—tatra saptamīti tat sūtrārṭtha ityadoṣaḥ || iti śrī-Jayarāmabhaṭṭācāryyaviracita-kāraḥavādasamāptaḥ || namas te śārāde devī kāśmīrapuravāsini | tvāmaḥam prārṭthayiṣyāmi vidyādānan tu dehi me || hariḥ om ||

(4)

The *Vādaratnāvalī* (by *Rāma Śāstrin*), a fragment only (ff. 1—13). See Aufrecht CC. p. 562.

It begins:—kavitārkkikasimhāya kalyāṇaḡaṇaśāline śrimate Vemkateśāya vedāntaḡurave namaḥ avighnam astu | bhāṣyaṁ yaḡādbharaṇabhāṣitam eva jātam yaṭsūtaniṣvasitam eva bhavanti vedāḥ | yadvājivāhavaca eva purāṇajālam tam śrīgiriśam anīṣam śaraṇam bhajāmi || vāḡdevatān namaskṛtya vāḡdibālavinodinim | vādaratnāvalim kurmmas tarkabhāṣāṇusārīṇim | nanu granthāḡau maṁḡalam avaśyam ācaraṇīyyam | *etc.*

It breaks off (f. 13) with the words:—atas tatkalāvṛtti-  
bhāvatvaṃ prāgabhāvatvaṃ iti pūrvoktadoṣābhāvad iti  
sarvaṃ susthaṃ iti kāraṇatāvādaḥ || nanu yumi miśraṇa-  
miśraṇayo.

(5)

A fragment of a work on Nyāya, possibly belonging to  
the *Vādaratnāvalī* (ff. 1—29).

It begins:—pratyakṣanirūpaṇānantaram upajīvyopajīva-  
kabhāvasaṃgatya anumānaṃ nirūpayitum pratijānīte atheti  
athaśabda ānantaryavacanāḥ pratyakṣanirūpaṇasyārtthād  
avadhitvaṃ avagamyata iti ata eva siddhatvaṃ api nirū-  
pyata iti varttamānārtthakalaśaprayogena cānumānanirūpa-  
ṇasya sādhyatvalābhaḥ evaṃ ca siddhasāddhyasamabhi-  
vyāhāre siddhaṃ sādhyāyopayujyata iti nyāyena malinan  
te vapu snāyā ity atrevātrāpi pratyakṣānumānanirūpaṇayoḥ  
upajīvyopajīvakabhāvalābhaḥ, etc.

It breaks off (f. 29) with the words:—niscitasāddhyavad-  
vṛttatvāt asādhāranyāpattiḥ iṣṭatvāt asādhāraṇasatprati-  
pakṣayor anityatādoṣatvarādināṃ prācāṃ matenaital la-  
kṣaṇād iti.

## 101.

### WHISH No. 100.

*Size:*  $16\frac{1}{4} \times 1\frac{3}{8}$  in., (1) + 70 (numbered as leaves 45—114) + 1 (odd  
leaf between ff. 81 and 82) + (1) leaves, from 6 to 8 lines on a page.

*Material:* Palm leaves.

*Date:* 17<sup>th</sup> or 18<sup>th</sup> cent.?

*Character:* Grantha (one leaf between ff. 81 and 82 in Malayalam).

*Injuries:* The first two leaves are slightly damaged.

Fragment of a work (probably some Commentary) on  
Nyāya philosophy.

It begins (f. 45):—yat kimcit sādhyaniṣṭhādheyatvāni  
rūpakādhikarāṇatvaṃ vā ādye kevalānvayīti kevalānvayisā-  
ddhyaka ity arthaḥ avyāpe \*\*\* (broken) yatisāddhyaniṣṭheti  
dvitīyenāne(ne)ti vahnimān dhūmād ity ādau ādye doṣān-  
taram āha kvacid iti viśiṣṭasattāvan jāter ity ādau sattā-

niṣṭhādheyatvānirūpakatvasya sāmānyādaṁ satvena tatra jātyadhikarānatvābhāvasya satvād iti bhāvaḥ | *etc.*

F. 51:—iti pañcalakṣaṇarahasyam || pāribhāṣikam evety evakāreṇa yogānādaras sūcitaḥ, *etc.*

F. 72:—pragalbhiyalakṣaṇam āha sādhyeti guṇanyatvaviśiṣṭasattāvān jāter ity atra, *etc.*

F. 76:—miśralakṣaṇam eva pariṣkṛtya darśayati keci(t) tv iti sājātyam sādṛśyam, *etc.*

F. 85:—sārvabhaumalakṣaṇe samudāyapadādāne taddoṣānām alagnakatety āśayena, *etc.*

F. 102:—ṭipu<sup>2</sup> | sattāvān dravyatvād vahnimān dhūmād ity ādaṁ tādṛśakūṭādhikarānajagadvṛttitvasya, *etc.*

F. 106:—ṭipu<sup>2</sup> | atra jalādirūpadravyaṁ na svaśabdār-ttha | *etc.*

F. 111b:—ṭipu | tatra samavāyena guṇasāmānyābhāvasyotpattikālāvacchedena, *etc.*

F. 112:—keci tu vyāpya vṛttitvaṁ kiñcid avacchinnavṛttikabhinnatvaṁ *etc.*

It ends (f. 114):—nanu pratiyogitāvacchedakaviśiṣṭajñānam nābhāvapratyakṣamātre hetuḥ idan tv ādinā abhāvapratyakṣe vyabhicārāt na tāvad abhāvapratyakṣaviśeṣe mānābhāvād ata āha viśeṣanātāvacchedakaviśiṣṭeti viśeṣye viśeṣaṇam iti nyāyena nābhāvapratyakṣam ananubhavāt vivecitaṁ cedam ālokamañjaryyām asmābhiḥ || śrīgurubhyo namaḥ ||

## 102.

### WHISH No. 101.

Size: 14<sup>5</sup>/<sub>8</sub> × 1<sup>7</sup>/<sub>8</sub> in., (2) + 19 + 147 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: 18<sup>th</sup> or 19<sup>th</sup> cent.?

Character: Grantha.

(1)

The *Gautamīya Dharmaśāstra* in 3 Adhyāyas or 29 smaller subdivisions (called 'Adhyāyas' in the Commentary, and in Stenzler's edition).

<sup>2</sup> May be ṭipu.

It begins:—vedo dharmmamūla(m) tadvidāñ ca smṛti-  
śīle, etc.

In I, 44 this MS. supports the reading srehu adopted  
by Stenzler from his Telugu MS. See 'The Institutes of  
Gautama', ed. by A. F. Stenzler, p. iv.

The *first* Adhyāya ends after the 9<sup>th</sup> chapter ('Adhyāya'  
9 in Stenzler's ed.), f. 7:—ācāraṃ prathamoddhyāyaḥ ||

The *second* Adhyāya ends after the 19<sup>th</sup> chapter  
(‘Adhyāya’ 19 in Stenzler's ed.), f. 13:—vyavahāraṃ dvi[ti]-  
tiyoddhyāyaḥ ||

Then follows the 20<sup>th</sup> chapter which is not found in  
Stenzler's edition.

It begins:—atha catuṣṣaṣṭiṣu yatanāsthāneṣu duḥkhāny  
anubhūya tatremāni lakṣaṇāni bhavanti, etc.

The chapter ends:—viśuddhail lakṣaṇair jñāyante dhar-  
masya dhāraṇād iti dharmmasya dhāraṇād iti || 20 ||

Chapters 21—29 correspond to Adhyāyas 20—28 in  
Stenzler's edition.

It ends:—iti dharmmo dharmmaḥ || 29 || prāyaścittam  
tṛtiyoddhyāyaḥ || karakṛtam aparādham kṣantum arhanti  
santaḥ (read sādhaḥ?) || koṭikannyāpradānañ ca koṭigodā-  
nam eva ca | apūryyāma (read °yyamāṇa?) sahasrāṇān tatsa-  
maḥ prātārāhutiḥ || koṭigodāvarisnānam makarārke sitā-  
site | tat phalaṃ samavāpnoti sāyamhomāvalokanāt | dāntam  
kṣāntam jitakrodham jitendriyam akalmaṣam | tam agrya-  
brāhmaṇam anye śeṣāt (read manye śeṣāḥ) śūdrā iti smṛtāḥ ||  
yac caitanyam anasyūta (read anusyūtam?) jāgratsvapnasu-  
suptiṣu | tad eva tvam idaṃ [n]tatvam ito nāsty adhikaṃ  
paraṃ || śṛiguru° . . . namo namaḥ ||

(2)

The *Mitākṣarā*, a Commentary on the *Gautamīya  
Dharmaśāstra*, by *Haradattamiśra*. It is incomplete. The  
first Adhyāya (of the smaller subdivisions) is wanting, and  
at the end one leaf seems to be lost, containing the end  
of the Commentary.

It begins:—prāgupañcanayanāt\* kāmācāravādapakṣaḥ

\* Read prāg upanayanāt.

āpatkālasypānayanasya grahaṇam | ā ṣoḍaśāt brāhmaṇa-  
syetyādi brahmacārīti līṅgāt na hi nityakālāt prak śrīga-  
manasya prasamgosti, etc.

The second chapter ends (f. 9):—Haradattamiśravira-  
citā(yām) mitākṣarākhyāyām Gautamadharmmaśāstraṭīkāyān  
dvitīyoddyāyaḥ ||

The 1<sup>st</sup> Adhyāya (ācāram) ends f. 39.

End of the II<sup>nd</sup> and beginning of the III<sup>rd</sup> Adhyāya  
(f. 102b):—iti Haradattamiśraviracitāyām mitākṣarākhyā-  
yām Gautamīyaṭīkāyām ekonaviṃśoddyāyaḥ || atha ca-  
tuṣṣaṣṭiṣu yātanāsthāneṣu du(h)khāny anubhūya tatremāni  
lakṣaṇāni bhavanti karmavipakāddyāyasya vyākhyānan  
durllabham | etc.

It breaks off with the last but one Sūtra (28, 51  
Stenzler):—yatoyam aprabhavo bhūtānām hiṃsānugraha-  
yogeṣu | prabhavaty asmād iti prabhavaḥ kāraṇam |  
(tathāha).

### 103.

#### WHISH No. 102.

Size: 15 × 2½ in., (1) + 160 (numbered 130 to 289 in continuation  
of No. 88 = Whish No. 87) + (2) leaves, about 13 lines on a page.

Material: Palm leaves.

Date: The MS. was written in the Paridhāvin year, corresponding  
to 967 of the Kollam era, or A. D. 1792.

Scribe: Subrahmanya.

Character: Grantha.

The *Śivarahasyakhaṇḍa* from the *Śaṅkarasaṃhitā* of the  
*Skanda-Purāṇa*, continued from MS. Whish No. 87 (No. 88),  
and containing the *Devakāṇḍa* (ff. 130—141), *Dakṣakāṇḍa*  
(ff. 142—181), and the *Upadeśakāṇḍa* (ff. 182—289).

It begins:—mātāmahamahāśailam mahas tad apitāma-  
ham | kāraṇaṁ jagatām vande kaṇṭhād uparivāraṇam |  
śrīgurubhyo namaḥ | śrīsarasvatyai namaḥ | śivāya on  
namaḥ || atha vikṣya guho devāṁ jayantapramukhān iha |  
bandhitān anayety āha virabāhuṃ tadāsuraiḥ | sa tatheti  
vinirgatya guhājñām śīrasā vahan | etc.

The Devakāṇḍa (in 7 Adhyāyas) ends f. 141b:—om ity ādimahāpurāṇe śrīskānde śaṃkarasaṃhitāyām śivarahasyakhaṇḍe devakāṇḍe saptamoddyāyaḥ || om śivāya namaḥ || devakāṇḍas samāptaḥ || yādṛśaṃ pustakan dṛṣtvā, *etc.* . . . śrīsomāskandaparameśvarāya namaḥ || . . . Subrahmanyasya svahastalikhitaṃ ||

The Dakṣakāṇḍa begins (f. 142):—harividhimukhyavandyaṃ sarvakarttāram īśaṃ padanataduritaghaṇaṃ śāśvataṃ vaktratundaṃ | abhayavaradahastaṃ śaṃbhuputraṃ gaṇeśaṃ hrdayakamalamaddhye santataṃ cintayāmi || ṛṣayaḥ || dakṣāddhvaras tvayā proktaḥ (read °aḥ) purā sūta tapodhana | jayantāyendraputrāya samāsenā brhaspatiḥ | *etc.*

This Kāṇḍa ends (f. 181b):—om ity ādimahāpurāṇe śrīskānde śaṃkarasaṃhitāyām śivarahasyakhaṇḍe dakṣakāṇḍe catvāriṃśoddyāyaḥ || śrīminākṣisundareśvarābhyān namaḥ || hariḥ om | dakṣakāṇḍas samāptaḥ || . . . Subrahmanyasvahalikhitaṃ || śrīdakṣiṇāmūrttaye namaḥ ||

The Upadeśakāṇḍa begins (f. 182):—om viśveśvaraṃ viśvavandyaṃ vimalajñānabodhakaṃ | upadeśakāṇḍaṃ muktyartham umāputraṃ namāmy ahaṃ | subrahmanyam suresānaṃ dhūryyakoṭīsamaprabhaṃ | sukumāraṃ ahaṃ vande sadā sarvāṃgasundaraṃ | *etc.*

It ends (f. 289b):—om iti śrīmatiskānde mahāpurāṇe śaṃkarasaṃhitāyām śivarahasyakhaṇḍe upadeśakāṇḍe pañcāśītitamoddyāyaḥ || om śivāya namaḥ || samāptaṃ idaṃ upadeśakāṇḍaṃ | hariḥ om || . . . Subrahmanyān svahastena likhitaṃ . . . śaṃkarasaṃhitasaptakāṇḍaṃ parisamāptaṃ 9 100 60 7 śrīmeśamāsaṃ | paritāpīnāmasaṃvatsaraṃ caitramāsaṃ parisamāptaṃ || om . . . śubhaṃ astu ||

On the same leaf written by Mr. Whish:

“100

967

825

This copy written in 1792 AD April/May

Here ends the 7<sup>th</sup> & last Kāṇḍa of the Sankara Samhitā.”

104.

WHISH No. 103.

*Size:*  $12\frac{3}{4} \times 2$  in., (1) + 10 + 80 + (2) leaves, 10 or 11 lines on a Malayalam page, 8 or 9 lines on a Grantha page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 1831. The MS. may be about 50 years older.

*Character:* The first two works (10 leaves) in Malayalam, the rest in Grantha.

(1)

The *Sāṅkhyasaptati*, or *Sāṅkhyakārikā*, by *Īśvarakṛṣṇa* (ff. 1—3).

It begins:—*hariḥ śrīgaṇapataye namaḥ aviḥnam astu | duḥkhatrayābhighātāḥ jīñāsā tadapaghātakē hetau dṛṣṭe sāpārthā cen naikāntātyantatobhāvāt | dṛṣṭavad āśravīkas sa hy aviśuddhikṣayātīśayayuktaḥ, etc.*

It ends (f. 3b):—*saptatyām khalu yertthās tertthāḥ kṛtsnasya ṣaṣṭitantrasya ākhyāyikāvirahitāḥ paravādavivar-jjitās cāpi || tathā ca rājavārttikam || pradhānāstitvam ekatvam arthamatvam athānyatā | parārththyañ cātmano naikyam viyogo yogavivacaśeṣavṛttir akartṛtṛtvam laukikār-tthās tathā daśa viparyayaḥ pañcavidhas tathoktā nava tuṣṭayaḥ karanānām asāmarththyād aṣṭāvimpśatidhā vadhaḥ | iti ṣaṣṭiḥ padārthhānām aṣṭābhis saha siddhibhiḥ ||<sup>1</sup> namaḥ Kapilāya. || . . . śubham astu ||*

(2)

The *Bhāṣyārthasamgraha*, by *Brahmānanda Yati*, the pupil of *Viśveśvarānanda* (ff. 4—10).

It begins (f. 4):—*hariḥ śrīgaṇapataye namaḥ aviḥnam astu | ghaṭarūpeṇa yo bhāti paṭarūpeṇa ca prabhuḥ sarvā-[bha]vāsakam vande tam ahaṇ devakīsutam śrīmatbhāṣyāmr-tāmbhodher arththaratnam samuddhare hnum (?) laṃkurv aṅcane (?) naryāḥ kaṇṭham kaustubhavaddhariḥ śrutismṛtīti-hāsapurāṇāni hi brahmaṇi pramāṇam teṣāṇ ca trividhā pravṛttīḥ keṣāñcit parināmadṛṣṭyanusāriṇi anyeṣāṃ vivar-ttadṛṣṭyanusāriṇi pareṣāṃ apavādadṛṣṭyanusāriṇi, etc.*

<sup>1</sup> "All this (tathā ca . . . siddhibhiḥ) from the *Tattvakaunmudi* of *Vācaspatmiśra*, and faulty", Prof. Aufrecht.

It ends (f. 10):—*atrāntaḥkaraṇopādher bādhitatvān na gamanādisaṃkā iyaṃ evaitat sūtrasaṃdarbhapatipādyā bhāṣyakārādyabhimatā ca iti śrī-Viśveśvarānandaguruprasādāsāditasarvajñatvena Brahmānandayadinā (sic) kṛtaśrīmatbhāṣyārtthasamgraha(h) samāptaḥ* || *śrīmatbhāṣyāhvayo viṣṇuḥ prasīdatu sadā mama yadiyarasam āsvādyā na manonyapumartthadrk* || *śrīgurubhyo namaḥ śrīsūryādisarvagrahebhhyo namaḥ śrīrāmāya namaḥ etc.*

(3)

A Commentary on the *Sāṅkhyasaptati*, by *Vācaspatimiśra* (ff. 1—45).

It begins:—*ajām etām lohitaśuklākṛṣṇām bahviḥ prajāśrjāmānān namāmaḥ ajā etaṁ juṣamānām bhajante jahaty enām bhuktabhogā | asamastān | Kapilāya mahāmunaye śiṣyāya tasya tasya cāsmaraye Pañcaśikhāya tatheshvara-kṛṣṇāyaite namasyāmaḥ | iha khalu pratipitsitam arttham pratipādayan pratipādayitāvadheyavacano [bhavacano] bhavati prekṣāvatām apratipitsitan tu pratipādayat nāyam laukiko na parīkṣaka iti prekṣā(va)tbhir unmattavad upekṣyeta sa caisām pratipitsitortthaḥ yo jātaḥ puruṣārtthāya kalpate ity ādipsitaśāstraviṣayajijñāsasya paramapuruṣārtthasādhana-tvāhetukān tadviṣayajijñāsām avatārayati duḥkhatrayā-bhigātāḥ jijñāsā tadapaghātake hetau evaṃ hi śāstraviṣayo na jijñāsyeta yadi duḥkhan nāma jagati na syāt, etc.*

F. 45:—*ity āryyāmatir yasya soyam āryyāmatih etac ca śāstram sā śrī-Vācaspatimiśraviracitā sāmkyasaptativyākhyā sampūrṇā* || *hariḥ om* ||

(4)

The *Sāṅkhyavivaraṇatattvakaumudī*, a Supercommentary on *Vācaspatimiśra's* work (No. 3), by *Bodhabhārati*, a pupil of *Bādhāranya*<sup>1</sup> (ff. 45—80).

It begins:—*yatprasādād ajan nityam ātmānam aśarīriṇam | vijajñau tān gurūn bhaktyā namāmi karuṇākarān | śrīmatsāmkyasaptatim vyācikyāsaur bhagavān Vācaspatiḥ*

<sup>1</sup> The author's name is generally given as *Bhāratiyati*, pupil of *Bodhāranya*. (Prof. Aufrecht.)

prārīpsitasya granthasyāpratibandhena parisamāptiprabala-  
pratyartthino vyudā(read vyūhā)rttham śiṣṭācāraparipālanāya  
ca pradhānasya pum(so) bhogāpavargārttha(m) pravṛttila-  
kṣaṇaśāstratātparyyakathanapūrvakam pradhānam puruṣāṃś  
ca namasyaty ajām ekam ity ādislokena na jāyata ity ajā  
syān mūlaprakṛtiḥ tā namāma ity uttareṇānvayaḥ nanu  
tasyās satbhāve pramāṇābhāpānir viṣayatvan namaskāras-  
yeti cet tatrāha bahvīḥ prajāś sṛjamānād iti, etc.

It ends:—śaktituṣṭisiddhākhyā ity ārabhya viparyy(ay)āda-  
yaḥ pādārttha iti ṣaṣṭiḥ padārtthāḥ kathitā ihety artthaḥ ।  
kva śrī-Vācaspate(h) sūktiḥ kva ca mandasya me matiḥ ।  
kāyitam etac ca yat tat (?)<sup>\*</sup> cchoddhyaṁ subuddhibhiḥ ॥ iti  
śrī-Bādhāranyaśrīpādaśiṣyaparamahamṣaparivrājakācāryya-  
śrī-Bodhabhāratiśrīpādakṛtā sāmkyavivaranatattvakaumudī  
samāptā ॥ . . . śubham astu ।

## 105.

WHISH No. 104.

*Size:*  $15\frac{1}{2} \times 1\frac{1}{4}$  in., (2) + 93 + (2) leaves, 7 or 8 lines on a page.

*Material:* Palm leaves.

*Date:* Probably early 18<sup>th</sup> century.

*Character:* Grantha.

The *Vedāntaśāstrasiddhāntaleśasaṃgraha*, in 4 Paricchedas, by *Appayya Dīkṣita*, son of *Raṅgarāja Dīkṣita*. On the outside cover the following titles are given: “*Siddhāntaleśasaṃgraha*, or *Siddhāntabhedasaṃgraha*, or *Siddhāntasārasaṃgraha*.” An edition of this work has been published in vol. I, Part I of the Vizianagram Sanskrit Series (Benares 1890). See also Ind. Off. IV, p. 790 sq.

It begins:—yadvikṣaṇam sakalabhūta(m) ca yasya sṛṣṭir  
yyasya smitam sakalabhautikasṛṣṭir eṣā । yanmāyayā vila-  
sitaṁ jagad indrajālam tasmai namo bhagavate parameśva-  
rāya ॥ adhigatabhidā pūrvācāryyān upetya sahasradhā  
sarid iva mahīdeśān samprāpya śauripadotgatā । jayati  
bhagavatpādaśrīmanmukhāmbujanirgatā jananahariṇī sūktir  
brahmādvayaikaparāyaṇā । etc.

\* Mitra, Notices No. 2820 reads: kva cāpi sanmatam tattvam iti.

It ends:—iti vedāntaśāstrasiddhāntaleśasamgrāhe catur-  
tthaḥ paricchedaḥ ॥ vidvatguror vihi<sup>1</sup>taviśvajidaddhvarasya  
śrīsarvatomukhamahāvratayājisūnoḥ śrī-Raṅgarājamakhina  
śrītacandramaulir asmy Appadikṣita iti prathitas tanūjaḥ |  
tantrāṇy adhitya sakalāni sa tātapāda<sup>2</sup>vyākhyānakauśala-  
kalāviśadīkṛtāni | ātmāya vākyam<sup>3</sup> anuruddhya ca sampra-  
dāyasiddhāntabhedalavasamgraham ity akārṣit | siddhā-  
ntaritiṣu mayā bhramadūṣitena syād yad yathāpi likhitam  
yadi kiñcid asya | sampōdhane sasrayās (?) sadayā bhavantu  
satsampradāyapariśīlananirviśamkāḥ ॥ hariḥ om ॥ śabdā-  
ntarābhyāsagūṇasamkhyā prakā(ra?)ṇanāmadheyāni bheda-  
sādhakapramāṇāni ॥ ... karotu mama kalyāṇam karuṇānidhir  
īśvaraḥ | jananaśthitisamhārā(ṇ) jagatām vidadhāti yaḥ ॥  
śrīmanmahādevāya śāmbāya (read sāmāya) parasmai  
brahmaṇe namaḥ ॥ om brahmaiva satyaṇ jagan mithyā on  
tat sat ॥ śiva śiva ॥ śrī ॥ śubham astu.

## 106.

### WHISH No. 105.

*Size:*  $14\frac{1}{2} \times 2\frac{1}{2}$  in., (1) + 23 [14—23 marked by letters from *ka* to  
*jha*] + 30 + 1 [single leaf inserted between 21 and 22] + 41 leaves,  
from 9 to 12 lines on a page.

*Material:* Palm leaves.

*Date:* The MS. consists of old and modern parts. The first leaf,  
and ff. 22—41 at the end of the MS. are written by a different hand  
and have a more modern appearance. The older parts may have  
been written in the beginning of the 18<sup>th</sup> century, the modern parts  
at the end of the 18<sup>th</sup> or beginning of the 19<sup>th</sup> century.

*Character:* Grantha.

### (1)

A philosophical treatise, or fragment of a larger work  
(*Gādādharī?*) called *Yogyatāvādārtha* (ff. 1—13). See  
Aufrecht CC. p. 482.

The first leaf (marked f. 13) begins:—ekapadārtthasam-  
sarge aparapadārtthanīṣṭhātyantābhāvapratiyogitvaprakā-

<sup>1</sup> Doubtful akṣara.

<sup>2</sup> sadāvadāta *Ed.*

<sup>3</sup> āsthāya mūlam *Ed.*

rakapramāviśeṣyatvābhāvo योग्या[m] idrī ca योग्या  
ghaṭam ānāyety atra varttate, etc.

F. 8:—योग्यावādas samāptaḥ ||

F. 13b:—योग्यावādārtthaḥ samāptaḥ hariḥ om.

(2)

A philosophical treatise (part of the *Gādādhārī*? See Aufrecht CC. p. 147, s. v. viśayatāvāda and viśayatāvādārtha), called *Laukikaviśayatāvādārtha* (ff. 14—19).

It begins:—ghaṭam sāksātkaṛomīty anuvyavasāyaviśaya-  
tāyā laukikaviśayatāyā atiriktāyā siddhir iti navīnāḥ | etc.  
See the beginning of the *Laukikaviśaya*vicāra in MS.  
Walker 201i, Aufrecht-Oxford, p. 245. Cf. Mitra, Notices,  
Nr. 143. Ind. Off. IV, p. 648. Hall, p. 41 sq.

It ends (f. 19):—samāpto laukikaviśayatāvādārtthaḥ ||  
śrīveṃkaṭeśāya namaḥ || etc.

(3)

The *Parāmarśavādārtha*, another treatise or fragment  
from the *Gādādhārī* (ff. 19b—23b). See Aufrecht-Oxford,  
Nr. 611: *Navīnamata*vicāra.

It begins:—anumitīm pratiparvatīyadhūmavyāpakō vahnir  
ity ākārakaḥ parāmarśa eva hetuḥ, etc.

It breaks off with the words:—dhūmīya ity ākārakabā-  
dhādipratibaddhyatvaprasaṅgaḥ tādṛśadhūmaprakāratāyā.

(4)

The *Vedāntaparibhāṣā*, by *Dharmarājādharma*rīndra, a pupil  
of Veṅkaṭanātha, and the author of the *Tarkacūḍāmaṇi*, and  
of several Commentaries (ff. 1-12). See Aufrecht CC. p. 269.  
The first leaf contains the beginning of the first *Pariccheda*  
(as far as p. 3, l. 6 in the edition of the text published  
at Calcutta, Śāke 1769), while ff. 2-12 contain the two  
last *Paricchedas*.

F. 1 begins:—yadavidyāvilāśena bhūtabhautikaśṛṣṭayaḥ |  
tan naumi paramātmānam saccidānandavigrahaṃ | yadan-  
tevasipāñcāsyair nnirastā bhedivāraṇāḥ tan naumi narasiṃ-  
hākhyam yatīndram paramaṃ gurum | śrīmat-Veṅkaṭanā-

thākhyān vilampkūṭinivāsinaḥ | jagatgurūn ahaṃ vande  
sarvatantrapravarttakān | yena cintāmanau ṭikā daśaṭikā-  
vibhañjanī | tarkkacūḍāmaṇir nnāma kṛtā vidvanmanoramā |  
ṭikā śāsadharaśyāpi bālavyyutpattidāyini | padayojanayā  
pañcapādikā vyākṛtā tathā | tena bodhāya mandānām vedā-  
ntārtthāvalambini | Dharmmarājāddhvarindreṇa paribhāṣā  
vitanyate | iha khalu dharmmārtthakāmamokṣākhyeṣu ca-  
turvidhapuruṣārttheṣu mokṣa eva paramapurūṣārtthaḥ, etc.

F. 8b:—iti Dharmmarājāddhvarindraviracitāyāṃ vedā-  
ntaparibhāṣāyāṃ viśayapariśchedaḥ ||

It ends (f. 12):—iti siddham prayojanam || iti Dharmmarā-  
jāddhvarindraviracitāyāṃ vedāntaparibhāṣāyāṃ aṣṭama-  
pariśchedaḥ || hariḥ om om brahmādibhyo brahmavidyā-  
sampradāyakartrbhyo namaḥ || vedāntaparibhāṣeṣaṃ sarasā  
likhitā mayā | etena vandito devaḥ keśābhyaṃ priyatām  
hariḥ.

(5)

The *Vedāntasīlkhāmaṇi*, a Commentary on the *Vedānta-  
paribhāṣā*, by *Rāmākṛṣṇādhvarin*, the son of the author  
*Dharmmarājāddhvarindra* (ff. 13—30, 1—41). The two first  
Pariśchedas only. A lithographed edition of this work, with  
a commentary, was published at Benares (202 foll., oblong).

It begins (f. 13):—vāgīśād yās sumanasas sarvārtthā-  
nām upakrame | yan natvā kṛtakṛtyā[su] syus tan namāmi  
gajānanam | naidāghabhānukiraṇeṣv iva vāripūras sarvo  
vibhāti yadabodhavaśāt prapañcaḥ | mālāphaṇīva ca ni-  
milati yatprabodhāt tat brahma naumi sukham adva-  
yam ātmarūpam | ā setor ā sumeror api bhuvi viditān  
Dharmmarājāddhvarindrān vandehan tarkacūḍāmaṇima-  
ñijananakṣīradhims tātapādān | yat[sa]kārūṇyān mayābhūd  
adhigatam adhikan durgraham sūkṣmadhikair apyāntam  
śāstrajātam jagati makhakṛtā Rāmākṛṣṇābhavayena | vedā-  
ntaparibhāṣākhyāṃ sohan tātavinirmmitām | vyākāromi  
kṛtiṃ sarvām śrutyantārtthaprakāśikām | etc.

After f. 30, a new numbering of leaves begins, but no-  
thing seems to be missing.

End of the MS.:—vā mithyātvaṃ bodhyam anumānarū-  
peṇa prayojanam upasamharati tasmād iti ॥ iti Dharmmarā-  
jāddhvarindrātmaja-śrī-Rāmakṛṣṇāddhvariviracite vedānta-  
śikhāmaṇau anumānaparicchedaḥ ॥ śrī-Rāmakṛṣṇāya namaḥ ॥  
hariḥ om ॥

# 107.

## WHISH No. 106.

*Size:*  $12\frac{5}{8} \times 1\frac{7}{8}$  in., (2) + 95 + (1) leaves, 8 or 9 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 1831. The MS. cannot be many years older.

*Character:* Grantha.

*Injuries:* One of the three leaves ff. 82 to 84, and parts of the two others are lost, so also part of f. 89.

The *Prapañcahṛdaya*, in 8 Paṭalas, described by Mr. Whish as 'an admirable cyclopaedia of modern works of Science.'

It begins:—lokadehādikāryyānām kārṇasyādikāraṇam |  
prapañcahṛdayādhāraṇam tan namāmi sadā harim | athedā-  
nīm aśeṣapuruṣārthāśeṣatayā sakalaprapaṇcoyam iha pra-  
darśyate sa tu trividho vedyavidyāvettrprapañcabhedena  
tatra vedyaprapaṇco dvidvidhaḥ tanubhuvanabhedena tatra  
tanur dvidvidhā[h] sthāvarajamgamadehena tatra pañcavidha  
sthāvarah, etc.

Paṭala I (tanubhuvanaprakaraṇan nāma) ends f. 18,  
P. II (vedaprakaraṇan nāma) f. 23b, P. III (śaḍaṅga-  
prakaraṇan nāma) f. 34b, P. IV (caturttham upāṅgapra-  
karaṇam) f. 48b, P. V (upavedakāraṇan nāma) f. 59b,  
P. VI (beginning:—athedānīm aśeṣapuruṣārthāgryas sa-  
kalasamsārādūḥkhaḥpravahanivarttako mokṣopi [vi]pradar-  
śyate ) ends f. 66, P. VII (jñānaprakaraṇa) f. 74b.

It ends:—vaiśvānara svayaṃ vahnir brahmarandhravinir-  
gataḥ | yathaiva mathito vahnir arāṇīm sandaḥet tathā |  
santāpayati svan deham āpādataḥstakam | brahmaivā-  
sau bhaved ātmā na punar janmabhāg bhavet | nānāvijñā-  
najananaṃ vidvajjanamanoharam | prapañcahṛdayākhyam

hi prapañcottamabhūṣaṇam | samyakjñānapradamśaś ca  
da (?) jñānam sarvavastuṣu | aprakāśyam idan tantram  
saṃhāraṇanadāhakaṃ || iti prapañcahṛdaye aṣṭamaḥ pa-  
ṭalaḥ || prapañcahṛdayam samāptam om | ... śrīgurubhyo  
namaḥ ||

108.

WHISH No. 107.

*Size:* 15½ × 2 in., (1) + 266 + (1) leaves, from 8 to 10 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 1831. The MS. may be about 100 years older.

*Character:* Malayalam. Two different hands, a larger one (ff. 1 to 112b), and a smaller one (ff. 112b to the end). The leaves are numbered by letters, according to the system mentioned above to No. 19. After f. 247, a new foliation begins, by the letters ka, kha, ga, etc.

The *Mīmāṃsā-Tantravārttika*, by *Kumārila Svāmin*, beginning with I, 4, 3 and ending with the end of the second Pāda of the third Adhyāya.

It begins:—hariḥ | idānim ayaugikeṣu vṛihyādivaḥ lokarū-  
dheṣu jātiguṇavacanaśabdeṣu cintā na hy ānumānikakaraṇa-  
tvānurodhena pratyakṣaprasiddhibādhas sambhava[n]tīti pū-  
rvādhikaraṇenāsiddhiḥ nanv ājyai stuvate prṣṭhai stuvate  
bahīṣpavamānena stuvata ity upapattivākyaṭvād etāny udā-  
harttavānyāni tathā hi utpattau nāmadheyam vā guṇo vāpy  
avadhāritam (sic) vyavahārāṃgatām yāti saivodāharanākṣamā  
sā tu nodāhṛtā sūtrakāreṇa yasmin guṇopadeśa iti guṇavā-  
kyasyāśritatvāt, etc.

The 1<sup>st</sup> Adhyāya ends (f. 30b):—iti mīmāṃsātantravā-  
rttike prathamasyāddhyāyasya caturtthaḥ pādaḥ || samā-  
ptaś cāddhyāyaḥ ||

The first Pāda of the 2<sup>nd</sup> Adhyāya ends on f. 114b, the second Pāda ends on f. 175, the third Pāda ends on f. 196b. The second Adhyāya ends on f. 205b.

The MS. ends with the 2<sup>nd</sup> Pāda of the 3<sup>rd</sup> Adhyāya:—  
tasmāt sarvavītanām indrasomasavanasambandhitvān man-

travat bhakṣaṇam iti siddham ॥ ity ācāryya-Kumārīlasvā-  
miviracite guruvākyaśeṣasamgrāhe mīmāṃsātantravārttike  
tṛtīyasyāddhyāyasya dvitīyaḥ pādaḥ ॥

## 109.

WHISH No. 108.

*Size:*  $7\frac{3}{4} \times 1\frac{1}{4}$  in., 84 leaves, 9 or 10 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

The *Kuvalayānandīya*, by *Appayya Dīkṣita*. See Aufrecht CC. p. 113. Other copy below No. 127.

It begins:—śrīgurubhyo namaḥ | parasparatapassampat-  
phalātita(read phalāyita?)parasparau | prapañcamātāpitarau  
prāñcau jāyāpatī stumaḥ | utghātya yogakalayā hrdayābja-  
koṣam dhanyaiś cirād api yathāruci gṛhyamāṇaḥ | yaḥ  
prasphuraty aviratam paripūrṇarūpaś śreyas sa me dīśatu  
śāśvatika(m) mukundaḥ | alaṃkāreṣu bālānām avagāhanasi-  
ddhaye | lalitāḥ kriyate teṣāṃ lakṣyalakṣaṇasamgrahaḥ |  
yeṣāṃ candrāloke drśyante lakṣyalakṣaṇaślokaḥ | prāyas  
ta eva teṣāṃ itareṣāṃ tv abhinavā viracyante | etc.

It ends:—guṇena tadyasannāto gaṃgāyāḥ | pāvanatva-  
guṇo varṇitaḥ | guṇopāyadvarṇyate sa ullāsaḥ dītvārdhha-  
mādyasyodāharaṇam (*sic*) | tatra pativratāmahimā guṇena  
tadyasannāto gaṃgāyāḥ iti kuvalayānandīyam sampūrṇam ॥  
hariḥ om |

## 110.

WHISH No. 109.

*Size:*  $6\frac{7}{8} \times 1\frac{1}{8}$  in., (2) + 41 + (3) leaves, 7 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 'December 1831.' The MS. is probably not much older.

*Character:* Grantha.

A fragment or fragments of a work belonging to the  
*Samgītaśāstra*, and treating of the art of dancing and

acting, but chiefly of the various motions of the hands used by female dancers (*abhinaya*).<sup>1</sup> The title *Nāṭyalakṣaṇa* given by Mr. Whish is doubtful. A work called *Abhinayadarpaṇa* (see below) is mentioned by Burnell, Tanjore, p. 60.

The MS. begins:—*hastabhāvasirodr̥ṣṭirekhāpuṣpāñjalis tathā | mukhacāliyacāliyā dvādaśāṅgam ataḥ param || patākalakṣaṇam | prasāraṇam aṅgulīnām aṅguṣṭhasya ca kuñcanāt patākākhyakaraṇproktaḥ karaṇikavicakṣaṇaiḥ | nāṭyārambhe pārivāhe vare vastuniṣedhake | kucasthale niśāyāṇ ca nadyām amaramaṇḍale | etc.*

F. 30b ends:—*ity abhinayadarpaṇam || hariḥ om | śrīgurave namaḥ |*

F. 31 begins:—*hamsāsya hastalakṣaṇam | maddhyamadyās trayomgulyo virālā prasṛtā yadi | tarjanyamguṣṭhasamśleṣāt karo hamsāsyaḥ bhavet | etc.*

F. 35 ends:—*vāme tu mṛgaśiṛṣam syāt dakṣiṇe ca kapitthakam | rādhāyā darśane caiva ratnāvalī niyujyate || śrīgurubhyo namaḥ ||*

F. 35b begins:—*raṅgalakṣaṇam | purodeśe narapater ddaśahastaparākramāt | devālaye sabhāyāṇ ca bhaveyuh puratas tathā | etc.*

F. 36b breaks off with the words:—*anyathā nṛtyate caiva brahmahatyādipātakam | etau tau viparītau tu baddhne strīpumsayos tathā ||*

F. 37 begins:—*makāras tu mahādevo dakāro danujantakaḥ | etc.*

F. 38 ends:—*purato Bharatācāryyo narttikivākalāvati | tatpascāt gāyakas tiṣṭhet pascāt gaṇikā daśa | aṣṭau ṣaḍvā catasro vā bhaveyu pa (read bhaveyuh) | vibhramānvitāḥ iti nāṭyalakṣaṇam ucyate || hariḥ om ||*

F. 39 begins:—*tantrīrāja namas tubhyam tantrī layasamanvitā | gandharvakulasambhūta śeṣākāra namostu te | etc.*

The MS. breaks off (f. 41) with the words:—*stambapralayaromāñcasvedo vaivarnyam eva ca | āśruvaispūryyam ity aṣṭau sāvikaḥ parikīrtitāḥ |*

<sup>1</sup> As Prof. Aufrecht informs me, the work is the *Abhinayadarpaṇa*, attributed to *Nandikeśvara*.

### III.

WHISH No. 110A.

*Size:*  $14\frac{3}{8} \times 1\frac{3}{4}$  in., (1) + 233 + 4 + 37 + 37 + 43 + (1) leaves, generally 9 or 10 lines on a page.

*Material:* Palm leaves.

*Date:* Probably end of 18<sup>th</sup> century.

*Character:* Grantha (the first three works), and Malayalam (the two last works).

#### (1)

The *Horāśāstra*, i. e. *Varāhamihira's Brhājāta*, with a Commentary (*Subodhinī*), Adhyāyas II—XXV. (Ff. 233.) See Ind. Off. V, p. 1093 sq.

It begins:—*atha grahayonibhedāddhyāyo vyākhyāyate tatra prathamena ślokena pūrvoktasya horākhyasya kāla-puruṣasyātmādisvarūpaṃ rājādirūpatvaṃ cāha | kālātma dinakṛn manas tuhinagus satvaṃ, etc.*

F. 24:—*iti Varāhamihirācāryyaviracite horāśāstre dvitīyoddyāyaḥ ||*

Adhyāya 4 ends f. 48, A. 5 f. 67b, A. 7 f. 113, A. 11 f. 151b, A. 16 f. 177, A. 20 f. 192, A. 24 f. 230b, A. 25 f. 233b.

It ends:—*mīnāntyadrekkanārūpaṃ āha | śvabhṛāntike sarppaniveṣṭitāṃgo[r] vastrairvihīnaḥ puruṣa[h]s tv aṭavyāṃ | corānalavyākulitāntarātmā vikrośatentyopagato jhaṣasya | ayaṃ sarppadrekkanāḥ puruṣa[h]s tathāranyaś ca || 36 || iti horāśāstre pañcaviṃśoddyāyaḥ || om ||*

#### (2)

Fragment of an astronomical treatise (ff. 4).

It begins:—*vargeśa ucyante || bhaumācchavic candrara-vijñāśukravakreḍyamandākaḥ kusutāmareḍyāḥ |*

It ends:—*mukhyāṃśas tv aviśeṣarājapadavipārāvataṃ gopuraṃ brahmasthānam urānivīrapadavī rudrāsana dvā-daśa || rāhos tu mitrāṇi kavīḍyamandāḥ ketos tathaivātra vadanti ta(j)jñāḥ ||*

(3)

Fragment of the *Trilokasāravṛtti*, with numerous diagrams in the text. (Ff. 37.) Mr. Whish describes it as the "first part of the Trilōka-sāram, a Jaina work." In the margin of the first page we read:—siddhan namaḥ trilokasāravṛtyākhyānam ṁ ahan namaḥ । See Professor Leumann's list in the Vienna Oriental Journal, vol. XI (1897), p. 303. Other MSS. of the Trilokasāra, see in Poona Cat. p. 108 (VIII, 599); ib. p. 411 (XVIII, 268); Peterson, IV, No. 1431; Bhandarkar, Sixth Rep. (1897) No. 1002. (Prof. Leumann by letter).

It begins:—śrīvitarāgāya namaḥ ṁ tribhuvanacandrajinen-dram bhaktyāna(r)ttya trilokasārasya vṛttim yaṁ kiñcijña (read vṛttir yatkimcijña)prabodhanāya prakāśyate vidhinā ṁ 1 ṁ jiyād akalaṁkādyah sūrir gguṇabhūriramaḥavṛṣadhāri anavaratavinatajinamatavirodhivādiprajo jagati ṁ 2 ṁ

F. 20b:—saṁkhyāpramāṇam samāptam ṁ atha saṁkhyā-pramāṇaviśeṣās caturddaśa dhārāḥ saprapaṇcam pradarsyedanīm prakṛtam upamāpramāṇaṣṭakam nirūpayati ṁ

It ends (f. 35b):—etāvat khaṇḍānām 9 0000 8 vanitanu-vātabāhalyasya daṇḍikṛtatvād ayam jaghanyāvagāhopi sārddhahastatrayarūpaḥ 7 pra ha 4 phala 1 icche 7 = labdhadaṇḍa 7 anena trairāśikena daṇḍikṛtaḥ.

Then follow two leaves with diagrams.

(4)

The *Sahasranāmasaṁgrahabhāṣya*, a Commentary on the *Viṣṇusahasranāma*, by Śaṅkara. (Ff. 37.)

It begins:—hariḥ śrīgaṇapataye namaḥ aviḥnam astu śitaṁ \*\*\* (blank) nnamāmy adya divyāṁ vācam sarasvatīm । sahasranāmaavyākhyeyam brahmajñāna \*\*\* (blank) na nirmmitā ādis tvam sarvabhūtānām madhyam antas tathā bhavān, etc.

It ends:—śamādisampatsamyuktair ddhyeyo yaḥ pu-ruṣottamaḥ tasmai namostu kṛṣṇāya saṁsārakleśahāriṇe ṁ iti śrīmat-Govindabhagavatpūjyapādaśiṣyasya śrīmatparivrā-

jakācāryyasya śrīmac - Chaṅkarabhagavataḥ kṛtiḥ śrīsa-  
hasranāmasaṁgrahabhāṣyākhyā samāptā ॥ sahasranāma-  
prathamāśatake । kṣetrañjñokṣara ity ekan nāma । . . .  
vṛṣākapiṛ iti dvitīyāśatacakasyādīḥ । sandhātā iti tṛtīyasya ।  
yugāvartta iti caturthasya । vīra iti pañcamasya । kavīn-  
dra iti ṣaṣṭhasya । śrīvatsavakṣā iti saptamasya । saktety  
aṣṭamasya । akṣobhya iti navamasya daśamasya svastida  
iti ॥ śrīgurubhyo namaḥ śrīkṛṣṇāya namaḥ ॥

(5)

A Commentary on *Śaṅkara's Viṣṇupādādīkeśāntastuti*,  
incomplete. (Ff. 43.)

The text with a Ṭippaṇa has been printed in the *Kāvya-  
mālā*, Part II (1886), pp. 1—20.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu  
śrīgurubhyo namaḥ jātyākhyāguṇakarmmavarjjitatayā nir-  
ṇṇītam apy āgamair jīyāyāṁ paśupālam āptavacasah  
kṛṣṇaṁ grṇanty ākhyayā śrīśaṁ jñāninam īśvaram suyaśa-  
saṁ vīraṁ viraktaṁ guṇais trātā rajju (?) gatāṁ ca  
karmmabhir aho devāya tasmai namaḥ śrīmac-Chaṅkara-  
pūjyapādaracitaṁ pādādīkeśāvadhistotran dātram aghasya  
netraṁ amalāṁ trātraṁ hareḥ prekṣitum vyācikyāṣati  
mayyaṁ hāṣati satām eṣāpi yā hāṣati vyaktaṁ bhaktir  
athāpi viṣṇupadayoḥ puṣṇāti me dhṛṣṇutām । tatra tāvad  
ātmā vā are draṣṭavya iti, etc.

It ends:—harim maṇiśyāmarucini tatra svairāñcaran-  
tiṣṭha trṇāni goṣṭhaśauri (?) svayaṁ bhukta ivāpatṛptin trp-  
yanty udārāḥ paratarppaṇena ॥ 42 ॥ ॥

112.

WHISH No. 110B.

Size:  $11\frac{3}{4} \times 2$  in., (2) + 38 + (1) + 35 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: 18<sup>th</sup> or 19<sup>th</sup> cent.?

Character: Grantha.

(1)

The *Divyamaṅgaladhyāna*, a chapter from the *Rājarājaśvarītantra* (ff. 1—6).

It begins:—śrīdevy uvāca | devadeva mahādeva sacci-  
dānanda vighraha | pañcakṛtyapareśāna paramānanda dā-  
yaka | śrīrājarājarājeśi yā śrīs tripurasundarī | tasyā  
ddhyānam mamācakṣva yadi te karuṇā mayi | *etc.*

It ends:—ity umāmaheśvarasamvāde rājarājaśvarītantre  
mokṣaprade divyamamgaḷaddhyānan nāma triṃśatpāṭalaḥ ||

(2)

The *Lalitādevīstotra* from the *Lalitopākhyāna* of the  
*Brahmāṇḍa-Purāṇa* (Uttarakhaṇḍa) (ff. 7—15).

It begins:—śrīmahādevyai namaḥ || Agastya uvāca |  
aśvānana mahābuddhe sarvaśāstraviśārada | kathitaṃ lali-  
tādevyāś caritaṃ paramātbhutaṃ | pūrvam prādurbhāvo  
devyās tataḥ paṭṭābhiṣecanam | *etc.*

It ends:—iti śrī-Mārkaṇḍeyaviracite brahmāṇḍottare  
lālitopākhyāne stotrakhaṇḍe hayagrīvāgastyasamvāde lali-  
tādevīstotraṃ sampūrṇam || śrīmahātripurasundaryyai  
namaḥ ||

(3)

The *Trīśatī Stotra* (from the *Lalitopākhyāna* in the  
Uttarakhaṇḍa of the *Brahmāṇḍa-Purāṇa*, see Aufrecht CC.  
p. 239) (ff. 16—21).

It begins:—om parāśaktyai namaḥ | śrī-Agastya uvāca |  
hayagrīva dayāśindho bhagavañ chiṣya vatsala | tvattaś  
śrutam aśeṣeṇa śrotavyam yad yad asti tat | rahasyanāma  
sāhasraṃ api tvattaś śrutam mayā | *etc.*

It ends:—iti śrītrīśatī nāma mahāstotraṃ sampūrṇam  
harih om || śrīgurubhyo namaḥ ||

(4)

The *Ambāstava* (ff. 22—24).

It begins:—yām āmana[ya]nti munayaḥ prakṛti(m) purā-  
ṇīm vidyeti yām śrutirahasyagiṇo gṛṇanti | tām arddhapalla-

vitaśamkararūpamudrān devīm ananyaśaraṇaś śaraṇam  
prapadye ॥ 1 ॥

It ends:—ambāstavam sampūrṇam | hariḥ | om | śrī-  
gurubhyo namaḥ ॥

(5)

The *Mantrākṣaramālā*, or *Mānasapūjā* (ff. 25—27). The latter title is given in the margin of f. 25, and in the table of contents at the beginning of the MS. See above No. 43 (2), and Aufrecht CC. s. v., p. 452.

It begins:—kallolollasitāmṛtābhdhilaharimaddhye virājan-  
maṇidvipe kalpakavāṭikāparivṛte kādambavāt[t]yujvale |  
ratnastambhasahasranirmmitasabhāmaddhye vimānottame  
cintāratnavinirmmitam janani te simhāsanam bhāvaye ॥ 1 ॥

It ends:—phalaśruti | śrīmantrākṣaramālayā girisutām  
pūjārcaye cetasām\* sandhyāsu prativāsaram suniyatam  
tasyāmalasyācirāt | cittāmbhoruhamandape girisutā nṛttam  
vidhatte sadā vāṇīvaktrasaroruhe jaladhijāgehe jaganmam-  
galā ॥ 16 ॥ hariḥ om . . . śrīr astu |

(6)

The *Ānandasāgarastava* (by *Nīlakaṇṭha Dikṣita*) (ff. 27b—  
33b). Incomplete. See above No. 63 (3).

It begins:—vijñāpanārhaviralāvasarānavāptyā mando-  
dyame mayi daviyasi viśvamātuḥ | avyājabhūtakarūṇāpavanā-  
paviddhāny anta smarāmy aham apāṃgataramgitāni ॥ 1 ॥

It ends:—kāñciguṇagrathitakāñcanaveladrśyañ caṇḍā-  
takāṃśukavibhāparabhāgaśobhi paryyamkamaṇḍalapariṣka-  
raṇam purāṇe ddhyāyāmi te vipulam āmba nitambabim-  
bam ॥ 69 ॥

(7)

The *Carccāstava*, by *Kālidāsa*, in 25 stanzas (ff. 34—36).

It begins:—saundaryyavibhramabhuvo bhuvanādhipatyā-  
sampattikalpataravas tripure jayanti | ete kavītvakumuda-  
prakarāvabodhapūrnendavas tvayi jagajjanani praṇāmāḥ ॥ 1 ॥

It ends:—iti Kālidāsaviracitam carccāstavam sampūrṇam  
hariḥ om ॥ śubham astu.

\* Read with MS. No. 43 (2): yaḥ pūjayec cetasā.

(8)

The *Kalyāṇastava*, by *Kālidāsa* (ff. 37—38).

It begins:—kalyāṇavṛṣṭibhir ivāmr̥tapūritābhir llaṣṣmī-  
svayaṃvaraṇamamgaḷadīpikābhiḥ | sevābhir amba tava pā-  
dasarojamūlenākāri kim manasi bhaktimatāñ janānām || 1 ||

It ends:—Kālidāsaviracitaṃ kalyāṇastavaṃ samāptaṃ ||  
śrīmahādevyai namaḥ || śrīmahātripurasundaryyai namo  
namaḥ || om |

(9)

The *Paramārthasāra*, by *Śeṣanāga*, with a Commentary.  
See Aufrecht-Oxford p. 353 (MS. Wilson 535), Mitra,  
Notices, vol. II, p. 111, No. 698, Hall p. 105, Ind. Off.  
Part IV, p. 841.

It begins:—vandeḥaṃ vasudhādhāraṃ vacasām ādikā-  
raṇaṃ | vāsudevapriyaṃ Śeṣaṃ aśeṣasukhadam paraṃ |  
prapadye caraṇadvandvaṃ advandvaṃ sukhaduḥkhadam |  
śrīmatkṛṣṇasarasvatyā guros tatvārtthadarśinaḥ | prāripsi-  
tasya granthasyāvighnena parisamāptaye pracayagamanāya  
śiṣṭācāraparipālānāya paramātmasmaraṇalakṣaṇaṃ maṃ-  
gaḷam ācarati || paramparasyāḥ prakṛter anādikam | ekan  
niviṣṭam bahudhā guhāsu sarvālayaṃ sarvacarācarasthi-  
tam | tam eva viṣṇuṃ śaraṇaṃ prapadye || 1 || asyāyaṃ  
artthaḥ, etc.

It ends:—ity evaṃ śiṣyeṇa prṣṭam prativiviktaṃ sacci-  
dānandaṃ brahmasvarūpaṃ tasmād upadiśya gamayati || 85 ||  
vedāntaśāstram akhilaṃ Śeṣas tu jagadādhāraḥ | āryya-  
pañcāśītyā baddhaḥ (read babandha) paramārtthasāraṃ  
idaṃ || iti paramārtthasāraṃ samāptaṃ || dāntini dāru-  
vikāre dāru tirobhavati sopi tatraiva | jagad iti tathā  
paramātmā paramātmāny eva jagat tirodhatte || iti Śeṣa-  
viracitāryyas samāptā || śrīgurubhyo namaḥ ||

(10)

The *Kārtavīryārjunakavaca*, the 12<sup>th</sup> Adhyāya of the  
*Uddāmareśvaratantra* (ff. 23—35 = 1—13).

It begins:—yolañ carācaragurur bhuvanam bibhartti yasyārddham adritanayā viśadasmitāsyā | yasyogratamkamukhakṛttagaḷo vidhātā rudrasya mūrttir akhilam śivam ātanotu | asya rudrasya bhagavān agniḥ kāṇḍarṣiḥ | cchando mahāvīrat | śambhur devatā tatra jābālopaniṣat | atha hainam brahmacāriṇa ūcuḥ, etc.

It ends:—ity uddāmareśvaratantre kārṭtavīryyārjunakavacan nāma dvādaśoddhyāyaḥ || kārṭtavīryyārjunamahāmantrasya [1] dattātreyabhagavān ṛṣiḥ | anuṣṭup cchandah | kārṭtavīryyārjjuno devatā | prem bijam | namaś śaktiḥ | kārṭtavīryyārjjunāyeti kilakam | kārṭtavīryyārjjunaprasādasiddhyarththe jape viniyogaḥ | am prem cchrīm am | im klīm bhrūm ī śīrah | um am hrīm um śikhā | em krom śrīm aim kavacam | om hum phaṭ netram | am śrīkārṭtavīryyārjjunāya namaḥ || aḥ | astram | mūlam | om prem cchrīm klīm bhrūm am hrīm krom śrīm hum phaṭ śrīkārṭtavīryyārjjunāya namaḥ ||

### 113.

WHISH No. 111.

Size:  $15\frac{1}{2} \times 1\frac{3}{4}$  in., (1) + 126 + 17 + (1) + 24 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: At the end of the first work the date is given (in Malayalam language), viz. January of the Kollam year 985 i. e. A. D. 1810.

Scribe: Kṛṣṇadvija.

Character: Malayalam.

(1)

The *Śrutirāñjinī*, a Commentary on *Jayadeva's Gītāgovinda*, by *Lakṣmīdhara*, son of *Yajñeśvara*, in 12 Sargas. (Ff. 126.)

See No. 142 (Whish No. 144) for another copy of the same work.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu | dhavalajaladavarṇṇaṇ candramahākhaṇḍacūḍam paraśuhariṇahastam jñānamudrābhirāmam bhujagaparavirājatkaṇkaṇaṇ jānubāhun dalitanatajanārttin dakṣiṇāmūrttim iḍe | Lakṣmīdhareṇa viduṣā kriyate śrutirāñjinī vidvatkavi-

mude gītagovindasyārtthadīpikā | yad iṣṭam likhyate nā-  
tra yac cāniṣṭam vilikhyate dvitayam tad dayam vighnaiḥ<sup>1</sup>  
kṣamyatām varṇitair<sup>2</sup> mmayi | na buddhyate sudhair<sup>3</sup>  
ggītagovindasyārtthagauravam vyākhyānaśatakenāpi vihāya  
śrutirāñjinīm | *etc.*

It ends:—sāddhvi mādhdhika cintā na bhavati bhavataḥ  
śarkare śarkarāsi<sup>4</sup> drākṣe drakṣyanti te<sup>5</sup> tvām amṛta  
mṛtam asi kṣīranīratvam eṣi moce mā jiva jāyādharadha-  
rakuhare majja yuṣmajjayāyai vā kalpaṁ kalpitāṁgyā yad  
iha bhuvi girā sthiyate jāyadevyā || he mādhdhika || iti  
dvādaśasarggaḥ || || śrīkṛṣṇāya namaḥ | kollaṁ 900 āyi-  
rattaēmpattañ cāmata makaramāsaṁ aṅcāntiyaticoppāc  
cayum rohaṇiyum śuklapakṣattil dvādaśiyum siṁhaḥ kara-  
ṇavum kuṭiyadivasampātāleyeśānugraheṇa Kṛṣṇadvijena  
likhitam pustakam || śrīgurubhyo namaḥ *etc.*

(2)

Fragment of an astronomical treatise (ff. 17). In the  
margin of f. 1, and on the title page the title *Kṛṣṇāyam*  
is given.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu |  
ena traikālaññānam uktam ajñānatimiravattibhyaḥ tajñānan  
divyayutam vakṣye tasmai namaskṛtya jyotiṣaphalam ādeśaḥ  
phalārtham ārambhaṇam bhavati lokā tasmād yatnaḥ  
kāryyo hy ādeśe jyodiṣajñāne navabhir nnavabhir athāmśer  
nniṣpannā rāśayo *etc.*

F. 10:—|| iti jīvayoniḥ || candraś catuspadastho dre-  
kkaṇo, *etc.*

It ends (f. 17):—caturtthadivase maddhyāhnārkkheṇa  
samyukte ajalagne budhadrṣṭe hy aśvatarīṇām adarśanam  
brūyāt śuṣkanadikūlagatā labhyante mṛgyamāṇais tāḥ

<sup>1</sup> dvitayan tad dayānighnaiḥ, MS. Whish No. 144.

<sup>2</sup> paṇḍitair, MS. Whish No. 144.

<sup>3</sup> budhair, MS. Whish No. 144.

<sup>4</sup> karkarāsi, MS. Whish No. 144.

<sup>5</sup> ke, MS. Whish No. 144.

śukre kṣitejalagne dhenudvayam atra garbhīṇi caika tīr-  
ṇām gavām adarśanam aṣṭamadivase bhavel lābhaḥ bu-  
dhadrṣṭe tallagne hy aśvatarīṇām adarśanam brūyāt  
śvabhāle ravyudaye labhyante mṛgayamāṇena adya caturthē  
divaseccāgoṣṭameśvare drṣṭe prativēśiko vayasyo navame  
divase svayan detā śaśīśukrābhyām drṣṭe śītir ggāvo bhūtās  
sagopālāḥ ।

(3)

The *Vedāntasāra*, in 22 Adhyāyas. The name of the author is not given.<sup>1</sup>

It begins:—hariḥ śrīgaṇapataye namaḥ avighnena pari-  
samāptir astu[h] śūklāmbharadharam viṣṇum śaśivarnṇam  
caturbhujam prasannavadanam dhyāye sarvavighnopaśān-  
taye । ajñānatimirāndhasya jñānāñjanaśalākayā cakṣur  
unmīlitam yena tasmai śrīgurave namaḥ । . . . athāsādhana-  
catuṣṭayasamvākyānantaram ātmānātmāvivekam ucyate ।  
ātmā śarīratrayam । vilakṣaṇā avasthāttrayasākṣi nityaśu-  
ddhabuddhamukam (?) satyaparipūrṇasaccitānandakatvam  
nāma kālattrayanāśanarahitatvam nāma kālattrayavidyā-  
mānaprakāśatvam svasaktasāsamsayādhi virodhi svabhāvatvā  
mama (read 'tvam nāma?') tasmād anantarūpatvam satva-  
rajastamogūṇasvarūpam ajñānasaccidānandasvarūpam brah-  
maṇaḥ ubhayāḥ (?) ākāśam ulpannam ākāśadvāyūṃ vāyor  
ahni ahi rāvaḥ,<sup>2</sup> etc.

F. 4:—iti vedāntasāre prapañcarahasyaprathamoddhyā-  
yaḥ ॥ F. 7:—iti vedāntasāre śarīralakṣaṇam nāma tṛtīyo-  
ddhyāyaḥ ॥ F. 15b:—iti vedāntasāre bhaktīlakṣaṇasam-  
pranaye trayodaśoddhyāyaḥ ॥

It ends (f. 24):—iti vedāntasāre videhakaivalyalakṣaṇe  
samsārarahasye dvāvimsōddhyāyaḥ ॥ ॥ upadeśavedāntasi-  
ddhyarahasyam samāptaḥ । śrīgurubhyo namaḥ ॥

## 114.

WHISH No. 112 A.

Size:  $16\frac{1}{2} \times 1\frac{7}{8}$  in., (1) + 95 + (8) leaves, from 9 to 12 lines on  
a page.

<sup>1</sup> "It is by *Śaṅkarācārya*", Prof. Aufrecht.

<sup>2</sup> Read utpannam ākāśād vāyur vāyor agnir agner āpaḥ?

*Material:* Palm leaves.

*Date:* Probably end of 18<sup>th</sup> cent.

*Scribe:* Vāsudeva.

*Character:* Malayalam.

The *Bhaktapriyā*, a Commentary on the *Nārāyaṇīya-stotra*, in 12 Skandhas. The author of the Stotra is *Nārāyaṇa Bhaṭṭa* of Kerala. See Aufrecht CC. p. 294.

It begins:—*hariḥ śrīgaṇapataye namaḥ avighnam astu śrīgurubhyo namaḥ | gajānanam girān devīm Vyāsaṁ kamsahanam gurūn bhūteṣaṁ īśaṁ āśāsītārtthadān prañamāmy ahaṁ śrīmatbhāgavatārtthasaṁgrahamayānārāyaṇīyāhvayaṁ stotraṁ hr̥dyam anargham ujjvalataraddhvastāndhakārodayaṁ yat kaṇṭheṣu satām anuttamaguṇaṁ pratyagaram utbhāsate tasyeyaṁ kriyate yathāmati mayā vyākhyā hi bhaktapriyākīrttanam bhagavatkīrtter mmatkīrtāv ānuṣaṁgikaṁ ity evaṁ prayatnenāsmadvyākhyātr̥tvaprasiddhaye (1) iha khalu samadhigatanikhilanigamārtthasatvātaya śābdaparabrahmapārā[vāra]vārīnatayā paramabhāgavatatayā ca sakalasahr̥dayamahitayaśāś śrī-Nārāyaṇakaviḥ paramakāruṇikatayā bhaktānugrahāya śrībhāgavatārtthānusārīnārāyaṇīyābhidham stotraratnaṁ cikīrṣuḥ prathamam prathamāślokena prārīpsitasya stotrasyāvighnena parisamāptipracayagamanābhyām śrotrjananikhilajanasaṁhitasiddhaye ca stotrapratipādyajagatsarggādidaśakalakṣaṇalīlānidānabhūtaparatatvānusmaranarūpamamgaḷam ācarati | sāndrety ādinā brahmaguruvacanapure sākṣāt bhātīti sambandhaḥ brahma sarvaṁ āśrayam sarvānususyūtaṁ śuddhacaitanyaṁ guruvacanapuram iti prasiddhe kṣetre sākṣāt bhāti, etc.*

F. 41b:—*iti nārāyaṇīyastotravyākhyāyām bhaktapriyāyām navamaskandhaparicchedaḥ ||*

It ends:—*śrībhāgavatavyākhyādr̥ṣṭānartthāt padānyepi (sic) stotravyākhyānarūpeṇa racitāni param mayāyan nāmnā sammatam stotraṁ janānām antarāntarā tābhyām eva hr̥disthābhyām mayā neyaṁ kṛtā kṛtiḥ || iti nārāyaṇīyastotravyākhyāyām bhaktapriyāyām dvādaśaskandhaparicchedaḥ || Vāsudevena likhitam idaṁ | hariḥ etc.*

## 115.

WHISH No. 112B.

*Size:*  $12\frac{3}{4} \times 2$  in., (1) + 49 + (1) leaves, from 8 to 11 lines on a page.*Material:* Palm leaves.*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?*Character:* Grantha.

A Collection of Stotras, and sundry fragments. The titles of the Stotras are given in the margins at the beginning of each of them, and in a list on the first leaf.

## (1)

The *Mātrkāstava* (ff. 1—4).

It begins:—apratyakṣakathām akṣtrimarasām arkapra-kāśakramām asmaccittagrām atarkyavibhavām avyāja-niryyatkrpām | akṣānām adhidevatām aviditām addhvānta-gām addhvagām akṣiṇāgamasamvidabhyupagamām anvemi daksātmaḥ | 1 |

It breaks off (f. 4b) in the 37<sup>th</sup> stanza with the words:—bhasmakāraavidagdhake hutavahe bhāvākṛte manmathe.

## (2)

The *Mātrkānyāsa* (ff. 5—6).

It begins:—atha bālāsampuṭitamātrkānyāsaḥ | Dakṣiṇā-mūrtti(r) ṛṣiḥ | gāyatrī cchandaḥ | bālārūpiṇī mātṛkā sara-svatī devatā | etc.

It breaks off with the words:—somamaṇḍalāya ṣoḍaśa-kalātmanerghyāmṛtāya nama jalam āpūryya.

## (3)

The *Tripurāṣṭottara* (ff. 7—8).

It begins:—kalyāṇī tripurā bālā māyā tripurasundarī | sundaryy umā bhās[av]atī omkāri sarvamamgaḷā | etc.

It ends (or breaks off) with the words:—śariraceṣṭā mama te praṇāma stutiś ca vāg indriyavṛttir astu | sarvā manovṛttir anusmṛtis te sarvaṇ tavārādhanaṁ eva bhūyāt |

## (4)

The *Syāmalāmbāvarmaratna*, or *Mātāṅgikavaca* (the latter title in the margin and in the Table of Contents), i. e. the

tenth Pātala of the *Saubhāgyalakṣmīkalpa* (ff. 9—10). See Burnell, Tanjore, p. 197 b.

It begins:—senāpatitvan devānām purā prāpya ṣaḍāna-  
naḥ | sadāśivam upāgamyā pitarāṃ vākyam abravīt | *etc.*

It ends:—iti śrisaubhāgyalakṣmīkalpe caturllakṣagran-  
thavistāre skandeśvarasamvāde śyāmalāmbāvarmmaratnan  
nāma daśamaḥ pātalaḥ || śrīśyāmalāmbāyai namaḥ ||

(5)

The *Mātangyaṣṭottara* (ff. 11—12).

It begins:—mātangī vijayā śyāmā saciveśi śukapriyā |  
nīpapriyā kadambēśi madaghūrñitalocanā | *etc.*

It ends:—etaiḥ yayas saciveśānīm sakṛt stauti śarīravān |  
tasya trailokyam akhilam haste tiṣṭhaty asaṃśayaḥ ||

(6)

The *Bālāsahasranāman* (ff. 13—16).

It begins:—asya śrībālāsahasranāmamahāmantrasya  
Dakṣiṇāmūrtti(r) ṛṣiḥ | pañkti cchandaḥ | bālā parameśvari  
devatā | aim bijam ksīm śaktiḥ | *etc.*

It ends (or breaks off) with:—kaṃkālapatnī kālindī  
kaumārī kāmavallabhā | pānodyuktā pānasamsthā bhīma-  
rūpā bhayapradā |

(7)

Ff. 17—21 contain various Mantras for Tantric purposes.

F. 17 begins:—śirasi Antaryyāmi bhagavān ṛṣiḥ | mukhe  
anuṣṭup cchandaḥ | hrdaye sadyo devatā | *etc.*

On f. 19 we read:—asya śrīśaktipañcakṣarasastotramahā-  
mantrasya Vāmadeva ṛṣiḥ | pañkti cchandaḥ | umāmahe-  
śvaro devatā | *etc.*

F. 21 ends:—harir haro viriñcaś ca sṛṣṭyādīn kurute  
yayā | namas tripurasundaryyā namāmi pādapaṃkajam |

(8)

The *Tripurāstava* in 54 stanzas, attributed to *Durvāsas*  
(ff. 22—27). Printed with the title *Tripurāmahimastotra*  
in the *Kāvyamālā*, Part XI, p. 1 ff.

It begins:—śrīmātas tripure parāt paratare devi trilokimahāsaundaryyārṇavamānthanotbhavasudhāprācuryyavarṇojvalam | udyatbhānusahasranītatnajanapāpuṣpaprabha<sup>1</sup> te vapuḥ svānte me sphuratu trilokanilayam jyotirmmayam vāṇmayam | etc.

It ends:—bhūṣyam vaiduṣyam udyaddinakarakiraṇākāram ākāratejassammānam (bhūrimārgam Ed.) nigamanigamanam durgamam yogamārgam | āyuṣyam brahmapoṣyam hariharaviśadām kīrttim abhyeti bhūmau dehānte brahmapbhūyam parataracaranākāram abhyeti vidvān || 54 ||

(9)

The *Dakṣiṇāmūrttipañjara*, or the 18<sup>th</sup> Adhyāya of the *Brahmāṇḍa-Purāṇa* (ff. 28—29).

It begins:—praṇamya sām̐bam īśānam śirasā Vainīko muniḥ | vinayāvanato bhūtvā papraccha skandam ādarāt | Nārada uvāca | etc.

It ends:—iti śrībrahmāṇḍapurāṇe guhanāradasamvāde dakṣiṇāmūrttipañjaran nāmāṣṭādaśoddhyāyaḥ || śrīśivāya namaḥ ||

(10)

Ff. 30—36 contain various (Tantric?) fragments, too small to make anything of them.

(11)

The *Gaṇapatyaṣṭaka*, ascribed to *Sadāśiva* (f. 36).

It begins:—asya śrīmahāgaṇapatistotramālāmantrasya Sadāśivo bhagavān ṛṣiḥ | anuṣṭup cchandaḥ | gaṇapatir devatā | etc.

It ends:—iti Sadāśivaproktaṁ gaṇeṣaṣṭakam sam-pūrṇam ||

(12)

The *Lalitāstavaratna* (ff. 37—49).

Other copies in Nos. 63 (5), 160 (2) and 174.

Beginning and end the same as No. 63 (5). See above p. 81 seq.

<sup>1</sup> Read °nūtanajapāpuṣpaprabham with Ed.

116.

WHISH No. 113.

Size:  $11\frac{7}{8} \times 2$  in., (1) + 102 + 31 + (1) leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 4<sup>th</sup> December 1831. The MS. may be about 50 years older.

Character: Grantha.

(1)

The *Śrutisūktimālā*, or *Caturvedatātparyasamgraha*, in 149 verses, by *Haradatta*, together with a Commentary. Mr. Whish gives the title '*Caturvedabhāṣya*'. (Ff. 102). See Stein-Jammu, p. 359 seq.

It begins:—iha khalu | kalikālakalanānantaram avaidika-  
baudhdhādirāddhāntānusandhānāvisuddhabuddhīm nirīśvara-  
tvanirvāhakavaidikāpaśata(read °praśasta?)mīmāṃsakalpita-  
nalpavikalpajalpaśravaṇonmiṣitakaluṣakalmaṣīkṛtavṛṣāṃka-  
viśayaśeṣuṣītanmanīṣiṇonugrhitakāmo maheśvarāṃśāvatārā-  
yamāno (read °naḥ) padavākyapramāṇajño Haradattācā-  
ryyaś śaivavaiddi(ka)tantraviśvāsakāriṇīm avaidikamatānirā-  
kāriṇīm | samastakalmaṣāpahāriṇīm | abhedapuruṣārthapū-  
raṇīm | samsārasāgarottāraṇīm bhavaikabhaktivibhavavistā-  
riṇīm | pañcāsāduttaraslokātmikām śrutisūktimālām cikīrṣur  
llakṣaṇapramāṇābhyām hi nyāyena tatsiddhyartham asyām  
śrutisūktimālāyām prādhānyena prati(pi)pādayiṣitāni namaś-  
śeṣitvaniratiśayaiśvaryyādiguṇakatvanārāyaṇopaniṣadudiri -  
topāsyatvagāyatripratipādyatvalakṣaṇāni kratuśeṣitvalakṣa-  
ṇāni pañcalakṣaṇāni pañcabrahmāṇīva pañcākṣarāṇīva śru-  
tisiddhāni pañca \*\*\* (blank) pañcayāva(read pañcā-  
vayava?)sthitasya parameśvarasya pañcalakṣaṇāni samgr-  
hānaḥ tadviśiṣṭatvenānanasādhāraṇatvād asyaivāśrayaṇīya-  
tvād anīśvaram \*\*\*\*\* (blank) ntrāṇām viṣṇubrahmādi-  
nām āśrayaṇīyyatvapāttāvi(read °tvāpattāv avi°?)dūratopā-  
stety asyaivāśrayaṇīyatve hetutvan darśayann āha yasmai  
nama iti || yasmai namo bhavati yasya guṇās samagrā  
nārāyaṇopaniṣadā yadupāsanoktā | yo na(h) pracodayati  
buddhim adhikṛtau yas tan tvām ananyagatir īśvara saṃ-  
śrayāmi || 1 || namo namaskāraḥ, etc.

Amongst the books and authors quoted in the commentary are: Jaimini, Bādarāyaṇa, Sudarśanācārya (f. 5), Padma-Purāṇa (quoted as 'Pātma'), Āditya-Purāṇa (f. 15b), Mārkaṇḍeya-Purāṇa, Pārāśara-Purāṇa (f. 59), etc.

It ends:—bhaktaṃ bhavānadidapārsvacaropanitam mahyaṃ maheśvarapayasi grāpitam prasannaṃ | bhuñjāna eva tad ahaṃ ghaṭīti brabuddha svapnas samādhiriktadhiyām abhinnah<sup>1</sup> || 149 || stomas same tad avadhāya gr̥ṇhatām artham asya nikhilena jānatām | grāhyam annyaḍ api nāvaśiṣyate jñeyam anyad api vā na kiñcanā || om | hariḥ om etc.

(2)

The *Maṇimañjarī*, a Commentary on *Kedāra's Vṛttaratnākara*, by the *Purohita Nārāyaṇa*, son of *Nṛsimhayaḍvan*, in 6 Adhyāyas. Ff. 31. See Nos. 54 (3), and 170.

It begins:—śvetāmbhodhisthitan devaṃ śuddhasphaṭikavigrahaṃ | vāgvibhūtipradaṃ sāksād vande gandharvakandharaṃ | Nṛsimhayaḍvanaḥ putro Nārāyaṇapurohitaḥ | vṛttaratnākaraḍyākhyāṃ vyākaroṭi yathāmati ||

F. 14:—iti ṣoḍaśamātrāprakaraṇaṃ ||

It ends:—iti vṛttaratnākaraḍyākhyāyāṃ maṇimañjaryyāṃ ṣaṣṭhoddhyāyāḥ || śṛigurucaraṇāravindābhyān namo namaḥ || om |

## 117.

WHISH No. 114.

*Size*:  $14 \times 1\frac{3}{4}$  in., (3) + 56 + (1) + 97 + 1 (f. 28 being double) + 9 (numbered as ff. 112—120) + 8 + (1) leaves, from 10 to 13 lines on a page.

*Material*: Palm leaves.

*Date*: End of 17<sup>th</sup> or early 18<sup>th</sup> cent.?

*Character*: Grantha.

*Injuries*: The first leaf, and f. 28 of the second work are slightly damaged.

The eight leaves of the last work are numbered by the Akṣaras of the invocation 'hariḥ śṛīgaṇapataye namaḥ' as follows: hariḥ = 1, śrī = 2, ga = 3, ṇa = 4, pa = 5, ta = 6, ye = 7, namaḥ = 8.

<sup>1</sup> Words and metre quite corrupt.

An entry by Mr. Whish says: "This volume contains the Tarkka-Chūḍāmaṇi; a work by Bāhwrīcha Dharmmarājah; in refutation of the Nyāya or philosophy of Gautamah; the founder of the Nayyāyikah or Aristotelian Sect—and also a second work on the same subject by the same author."

(1)

The *Tarkacūḍāmaṇi* (a Commentary on the Anumāna chapter of *Rucidatta's Tattvacintāmaṇiprakāśa*), by the *Bahvrca Dharmmarāja*, "an inhabitant of Kaṇṭaramāṇikya-grāma (our MS. has Kaṇṭaramāṇikka), and son of Trivedinārāyaṇayajvan of the Kaundīnyagotra" (Burnell, Tanjore, p. 115). The MS. is incomplete (ff. 56).

It begins:—kāverivāripānapratihatatamasām maṇḍite paṇḍitānām nyandai (?) śrī-Rāmacandra smṛtibalaviśadāśeṣatantrārthasāraḥ deśe vikhyātavāso vividhagurukapāleśa-to labdhabodho nyāyābhdhin tarkkacūḍāmaṇim iha kurute Bahvrco Dharmmarājaḥ | tretāgnidhūmakulavithikām karṇe (read 'kāmkane?) grhe grhe yatra vasanti sūrayaḥ adhīta-sarvaśrutayaḥ kathāntare ha nirjītapratyanumānavādināḥ | tatra kaṇṭaramāṇikkagrāmaratnanivāsina | maṇiprakāśavivṛtir Dharmmarājena tanyate || dāśānām api tīkānām bhāgaṁ kurvan kvacit kvacit | anumānaprakāśasya vivṛtiṁ karavāṇy aham || ārabdhaparīsamāptaye maṁgalaṁ ācāritam śi[k]ṣyaśikṣāyai granthato nibadhnāti prañayeti vighnaddhvamsam iti yady api granthasamāptir eva prārthāniyā tathā sati vighnaddhvamse lokāvagatakāraṇād eva, etc.

It breaks off with the following words (f. 56b):—tadāṅgikārāt vyadhikarānaprakāra-kecchāṅgikād ity artthaḥ iṣṭabhedepi upasthiteṣṭabhedety artthaḥ tatjñānārtham iti | anāgatajñānārtham ity artthaḥ | ata eva paramate anāgatapākajñānaya prasiddhapākaviśayānumānādara iti bhāvaḥ | uktaprāyam iti abhedajñānasya pravarttakatve sthāp(y)ate icchājanakatvam api tasyaivoktaprāyam ity artthaḥ 'numāneneti | idam sukham sukhapūrvavartti sukhatvād ity anumānenety artthaḥ 'siddheḥ.

(2)

A Commentary on *Gaurikānta Sārvabhauma Bhāṭṭācārya's Tarkabhāṣābhāvārthadīpikā* (Commentary on *Keśavamisra's Tarkabhāṣā*). Incomplete (ff. 97). See Ind. Off. IV, p. 607.

It begins:—*namas te śārāde devi kāśmīrapuravāsini | tvām aham prārthā(y)isyāmi vidyādānan tu dehi me || Gaurikāntakṛti svatotiviśādānāghrātadoṣāpy asau bālānām hrdayam na rañjayati yat prauḍhasya ceto yathā | tad-doṣāya bhavaty ataḥ prakāṣayan bhāvam vicāryyānāyā kurve Keśavabhāvanānugatayā bālapramodaṁ param | cikīrṣitasya granthasya vighnaśāntyai kṛtam maṁgalaṁ śiṣya-śikṣāyai nibadhnāti om iti | atra omkāraś cāthaśabdaś ca dvāv imau brahmaṇaḥ purā | ka[m]ṇṭhaṁ bhivā viniriyātau tasmān māṁgalikāṁ iti śikṣāvacanena omkāraprayogasya pratyekam maṁgalaṁ tvāt on tat sad iti nirddeśo brahmaṇas trividha smṛta iti, etc.*

F. 2:—*nanv evaṁ bahumaṁgalācaraṇena vighnarūpā-dṛṣṭapratibandhakakūṭānivr̥ttāṁ api śiromaṇirūpamahāgranthavyākhyā cāturyyajanitāhaṁkāramūlakalajjārūpadṛṣṭapratibandhakād alpāgrantha-Keśavakṛtivyākhyāne svabhāratyāḥ pravṛtynupapattir ity ata āha mātār iti kiṁ lajjasa iti, etc.*

F. 11:—*śiṣṭācārollaṁghinaḥ Keśavamisrasya kṛtir iyam katham śiṣṭair ādaraṇiyetyabhiprāyavatām śaṁkāṁ apākaroti atra ceti granthakāraṇiṣaya ity artthaḥ, etc.*

F. 97 ends:—*dravyeti dravyasamavetalaukicācākṣuṣa-tvaṁ kāryyatāvacchedakaṁ ālokaśamyogātvaṁ kāraṇatāvacchedakaṁ svasamavāyisamavāyaḥ kāraṇapratyā(sa)ktiḥ sparśādispārsāne kāryyatāvacchedakasyātiprasaṁgavāraṇāya pratyakṣatvaṁ apahāya cākṣuṣeti tamaś cākṣuṣe cākṣuṣatvasya nilan tama iti nilatvasāmānyapratyāsaktijā-laukikarūpacākṣuṣe dravyasamavetaṇiṣayakacākṣuṣatvasya ghaṭādīmātraṇiṣayakalaukicācākṣuṣe dravyaṇiṣayakalaukicācākṣuṣatvasya rūpatvādīmātraṇiṣayakanirvikalpake samavetaṇiṣayakalaukicācākṣuṣatvasyātiprasaktatayā dravyasa-*

mavetaviṣayakalaukikacākṣuṣatvam kārṣṇyatāvaccchedakam  
ity uktam rūpādikā.

(3)

A fragment of the *Prakriyāsarvasva* (9 leaves, numbered as ff. 112—120), apparently the work of *Nārāyaṇa* who is described by the Mahārāja of Travancore (in the JRAS. vol. XVI, 1884, p. 449) as 'the most popular and well-admired author of *prakriyāsarvasvam*, *dhātukāvyaṃ*, *nārāyaṇīyam*, etc.'

F. 112 begins:—brāhmaṇimatā brāhmaṇihatā | pulliṃ-  
gasādhāraṇasyety ukteḥ prthivītarety atra na | nadyāś  
śeṣasyānyatarasyām | nīyantavarjjitasya nadīsamjñāsya nīya-  
nteṣv ekā ca ścaghāḍau hrasvo vā syāt | etc.

F. 120 ends:—yatir nnānā nāthāmuś ca kṛtvortthas ta-  
ddhitevyayam | itaḥ param samāsāntāḥ santi kecana ta-  
ddhitāḥ | teṣān tattatsamāseṣu varṇanaiva laghīyaś ||  
iti prakriyāsarvasve taddhitakhaṇḍaḥ || samkṣepātīśayepi  
vācyabahutā hetor abhūd vistaraḥ spaṣṭatvepi kṛte sva-  
bhāvagaṇanābhāgāmanāga sphuṭāḥ | evaṃ vyaktim iyaṇ  
padārtha iyatā granthena yātoyam ity evaṃ yo vimrśet  
sa eva kalayed asmānibandhe guṇān | hariḥ gurubhyo  
namaḥ ||

(4)

Fragment of a *Gaṇapāṭha* (ff. 8), perhaps part of the preceding work.

It begins:—athāpatyagaṇāḥ | utsōdapānavikāravīnada-  
taruṇatalunadhenupīlukunāsuvarṇebhyaḥ | autsaḥ audapā-  
naḥ | vaikāraḥ | vāinadaḥ | tāruṇaḥ | tālunaḥ | dhainavaḥ |  
pailukunaḥ | sauvarṇaḥ | bhāratakurusatvadindrāvasāna-  
janapadapañcālōśīnarebhyaḥ | etc.

It ends:—caupayatacaikayatacaitayatabailvayatasaika-  
yatānān ca | caupayatyā caikayatyā caitayatyā bailvayatya  
saikayatyā iti ||

118.

WHISH No. 115.

*Size:* (1)  $15\frac{3}{8} \times 1\frac{7}{8}$  in., (1) + 156 + (1) leaves, from 9 to 13 lines on a page. (2)  $14 \times 1\frac{3}{4}$  in., 11 leaves (numbered as ff. 79—89), 11 or 12 lines on a page.

*Material:* Palm leaves.

*Date:* The MS. of the first work was probably written about the middle of the 18<sup>th</sup> cent. The MS. of the second work seems to be older.

*Character:* Malayalam. The leaves are numbered by Akṣaras in the same way as No. 19.

*Injuries:* Slightly damaged by insects in the middle of the book.

(1)

The *Naukā* or *Horāvivarāṇa*, a Commentary on *Varāhamihira's Brhājñāta*. Also called *Daśādhyāyī*, according to Aufrecht CC. p. 248.

It begins:—harīḥ śrīgaṇapataye namaḥ avighnam astu jayati bhagavān gajāsyena (corrected to gajāsyō) yatka-  
rṇnavyajanamārutā bhajatām yānto vyasanāni haranty  
āyāntas cārppayanty abhiṣṭāni satyajñānaparam brahma  
jyotirānandarūpiṇim naumi sarvottarodāttaprasnamālām  
sarasvatīm satyajñānapradāyeṣṭadeśakālaprabodhine nama  
śrīgurave sāksāt parameśvaramūrttaye | yeśām ātmani  
garbhasaṃskṛtimukhair mmauñjini baddhāntimaili vrate  
karmmabhir atra bhāti vidhivat brahmapratiṣṭhāpitaḥ śrau-  
tasmārttasamastakarmmasatatānuṣṭhānaniṣṭhātmanas tāt  
etān pranamāmi bhūmivibudhān iṣṭārthakalpadrumān śrī-  
sūryādīn su(kha)samvedya<sup>\*</sup> nigrāhānugrahān jagatsṛṣṭiṣṭhiti-  
layajñānahetūn upāsmahe | śrīmad-Varāhamihirahorātā-  
lparyasāgare sadarttharatnasamśiddhyai tīkā naukā vicā-  
ryate | etc.

It ends:—addhyāyanukramam vṛttanuvyāṇca (read vṛttena  
vyañjayati?) ślokatrayeṇa | rāśiprabhedo grahayonibhedo  
vīyonījanmātha niṣekakālāḥ janmātha sadyomaraṇan tathā-  
yur ddaśāvipākōṣṭakavarggasamjñāḥ karmmajīvo rājayogaḥ  
khayogās cāndrā yogā dvigrahādyās ca yogaḥ pravrajyāto

\* sukhavedya corrected to samavedya.

rāśiśīlāṇ ca dr̥ṣṭi(r) bhāvas tasmād āśrayoṭha prakīrṇṇaḥ  
neṣṭayogā jātakam bhāminānān niryāṇam syān naṣṭajanmā  
drgāṇaḥ addhyāyānām vimśatiḥ pañcayuktācaryuktāny(read  
°cāryoktāny?) atra vṛtta[ś]satāni | iti prathamō rāśiprabhe-  
dah dviṭiyo grahayonibhedah tr̥tiyo viyonijanmā caturttho  
niṣekakālāḥ pañcamo janma | ṣaṣṭhas sadyomaraṇam | sa-  
ptama āyurddāyah aṣṭamo daśāphalāni navamoṣṭavarggaḥ  
daśamah karṁmājīvaḥ ekādaśo rājayogaḥ dvādaśaḥ kha-  
yogaḥ trayodaśaś cāndrayogaḥ caturdaśo dvigrahādiyogaḥ  
pañcadaśaḥ pravrajyāyogaḥ ṣoḍaśo rāśiśīlāni saptadaśo  
grahadr̥ṣṭiḥ aṣṭādaśo bhāvaphalam ekonavimśam āśrayayo-  
gaḥ | vimśaḥ prakīrṇṇaḥ ekavimśoniṣṭayogaḥ dvāvimśas  
trijātakam trayovimśo niryāṇam caturvimśo naṣṭajātakam  
pañcavimśo drekānaphalapakṣa ṣaḍvimśopradarśanaparo-  
ddhyāyah horāvivarāṇam samāptam || śrīparamagurave  
śaraṇam || etc.

(2)

The *Praśnāmṛta*, by Kumāra, pupil of Nārāyaṇa Jyotiṣa,  
a fragment only. A work of the same title is ascribed  
to Jambūnātha in the "Index of MSS. in the Government  
Oriental MSS. Library, Madras," p. 55.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu  
śrīgurubhyo namaḥ samastavighnaprabhavopaśāntaye na-  
maskaromi dvipanāyakānanam vacaḥ prasādam kurutām  
sarasvati etc. . . . āsīd dvijanmā dvipakānanākhye grāme  
sudhiḥ prātr (?) janīnacetaḥ śāstrārthavettā śrutipāradr̥śvā  
Nārāyaṇo jyotiṣas tarppayāyi | tasyāsti śiṣyo vinayapradhā-  
nas tadīyakārunyanivāsabhūmiḥ yaś śrī-Kumāro vidito dvi-  
janmā grahendrasaṅcāravicāracuñcuḥ praṇamya soyaṁ  
gurupādapatmam nirikṣya horāṁ sakalārthhapuṣṭam ādāya  
sāran tu tato vyadhatta praśnāmṛtam bālāhitāya hṛdyam  
paropakāraikato mahāntas santeṣamantaḥ kṛpayā vidhāya  
sammānayantām idam asmadiyam praśnāmṛtan nirmmalakī-  
rttibhājaḥ, etc.

It breaks off with the words:—caturthajvaraśāntaye |  
kṛṣṇāya namaḥ |

119.

WHISH No. 116.

Size:  $13\frac{3}{4} \times 1\frac{3}{4}$  in., (2) + 82 + (1) + 133 + 6 + (2) leaves, 10 lines on a page.

Material: Palm leaves.

Date: 18<sup>th</sup> or 19<sup>th</sup> cent.?

Character: Grantha.

(1)

The *Bhāṭṭadīpikā*, a Commentary on *Jaimini's Mīmāṃsā-darśana*, by *Khaṇḍadeva*, from Adhyāya VII, Pāda 1 to Adhyāya IX, Pāda 3. (Ff. 82.)

It begins:—*śrutipramānatvāc cheṣāṇām mukhyabhede yathādhikārabhava syāt || evaṃ sādḥikāre upadeśevagate dhunā tadadḥinasiddhir atideśo nirūpyate | etc.*

Adhyāya VII ends f. 15 b, Adhyāya VIII f. 28 b.

It ends with the third Pāda of the IX<sup>th</sup> Adhyāya:—*iti śrī-Khaṇḍadevakṛtau bhāṭṭadīpikāyām navamasyāddhyā-yasya tṛtīyaḥ pādaḥ ||*

(2)

The *Bhāṭṭacandrikā*, a Commentary on *Khaṇḍadeva's Bhāṭṭadīpikā*, by *Bhāskararāya Bhārati*, the son of *Gambhīra* and *Konamā* (?), and pupil of *Nṛsiṃha* and *Śivadatta*. The author lived at Benares in 1629, according to Aufrecht CC. p. 411. The MS. contains the whole of the first Adhyāya, and the two first Pādas (Pāda 2 incomplete) of the second Adhyāya. (Ff. 133.)

It begins:—*śrī-Gambhīravipaścitaḥ pitur abhūd yaḥ Konamāmbodare vidyāṣṭādaśakasya marmmahid abhūd ya śrī-Nṛsiṃhāt guroḥ | yaś ca śrī-Śivadattaśuklacaranaiḥ pūrṇābhīṣiktobhavat sa tretātripurātrayīti manute tām eva nāthatrayīm | bhāgirathībhimarathī tatakūṭaḥ kakuppataḥ | pāṇḍuraṅgaḥ paraṃ brahma mama daivaṃ vṛṣākapiḥ | mīmāṃsāsāstrajivātum Jaiminyādimunitrayaṃ | sarasvatīṃ ca natvāhaṃ vyākurve bhāṭṭadīpikāṃ | śrī-Khaṇḍadevodi-tabhāṭṭacandrikāṃ prasārayan ṣoḍaśalakṣaṇīm bhuvi | sa bhāṭṭacandras samudeti yaṃ vyadhān mahāgnicit Bhā-*

skararāya-Bhāratī | paripūrṇavidhūdayānvayavyatirekānu-  
vidhāyini satī | budhakṛtkumudaprabodhakṛdviśadārtthā  
bhuvī bhāṭṭacandrikā | prāripsitasya granthasyāvighnatā-  
dyarttham śricakrasomayāgau śleṣeṇa stauti || dīkṣāṅga  
iti | etc.

F. 17b:—iti bhāṭṭacandrikāyām candrodayanāmni tīkā-  
yām Bhāskararāyasya kṛtau prathamādध्यāye ādimah  
pādaḥ ||

I, 1 ends f. 17b, I, 2 f. 34b, I, 3 f. 66, I, 4 f. 95b (end  
of the first Adhyāya), II, 1 ends f. 115b.

It breaks off (f. 133b) with the words:—sāhityānavagame-  
neti saptadaśapaśuḥaṭītasamudāyasyaikasya pratisamban-  
dhitvena devatātvānvayakālenupasthitatvād ity artthah.

(3)

A fragment belonging to the *Bhāṭṭadīpikā* (ff. 6).

It begins:—kāmyapaśukāṇḍe vāyavyam śvetam ālabheteti  
śrutam tatra śvetam ity atra śvetaśabdasya dvitīyāntatvepi  
bhāvanāyā bhāvyaajanakajanakam, etc.

It ends:—iti bhāṭṭadīpikīyapaurnamāsyadhikaranaprasam-  
garitih || hariḥ om ||

120.

WHISH No. 117.

Size:  $13\frac{3}{4} \times 1\frac{1}{2}$  in., (1) + 225 leaves, 8 lines on a page.

Material: Palm leaves.

Date: 18<sup>th</sup> or 19<sup>th</sup> cent.?

Character: Malayalam.

The *Aṣṭāṅgahrdaya*, by Vāgbhaṭa, incomplete (I, 1 to  
IV, 18). See the excellent edition of the work by Dr.  
Anṇā Moreshvar Kunte (Bombay 1880).

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu  
rāgādirogān satatānuśaktān aśeṣakāyaprasṛtān aśeṣān au-  
tsukyamohāratidān jaghāna yopūrvavaidyāya namostu ta-  
smai | athāta āyuskāmiyan nāmādध्यāyam vyākhyāsyāmaḥ  
iti ha smāhur Ātreyaḍayo maharṣayaḥ | etc.

The *Sūtrasthāna* (in 30 Adhyāyas) ends f. 82, the *Sārīrasthāna* (in 6 Adhyāyas) f. 108, the *Nidānasthāna* (in 16 Adhyāyas) f. 145.

It ends with the 18<sup>th</sup> Adhyāya of the *Cikitsitasthāna* (f. 225):—visarpe(read °sarpo) na hy asaṃsr̥ṣṭas sosrapittena jāyate raktam evāśrayaś cāśya bahuśosraṃ hared ataḥ na ghṛtaṃ bahudoṣāya deyaṃ yaṇ na virecanaṃ | tena doṣopy upastabdhāś tvagraktapiṣitaṃ pacet || cikitsite aṣṭādaśaḥ kuṣṭhacikitsitaṃ iyaḥ ||

## 121.

### WHISH No. 118.

*Size:* 18 × 2 in., (1) + 1 + 197 leaves, from 9 to 12 lines on a page.

*Material:* Palm leaves.

*Date:* Probably 18<sup>th</sup> cent.

*Character:* Malayalam.

*Injuries:* Some leaves damaged by insects. Part of leaf 196 lost.

A Commentary on *Kālidāsa's Kumārasambhava*, by *Nārāyaṇa*, a pupil of *Kṛṣṇa*. Sargas I—VIII, with lacuna from II, 58 to III, 76.

It begins:—hariḥ śrīgaṇapataye namaḥ | avighnam astu | śatpadamukharitagandam koṭirabharāmva(read °bhārāva?)-baddhaśaśikhāṇḍam praṇamata vāraṇatunḍam padakamalam praṇatasakalasuraśaṇḍam apāra + ruṇāpūratarāṃgitadṛgañcalaṃ kalāyakomaḷacchāyaṇ jānakīnāyakam bhaje | .... prācīnācāryakṛtāś suvicāryyakumārasambhavavyākhyāḥ bālaprabodhanārttham lalitam karavāṇi vivaraṇan tasya | prācīnasūrivihite mahati prabhūte vyākhyāntare viphala eṣa pariśramo me vātiprakāmasubhage malayādrijāṃtavāte phalam kim u karotu mukhāniloṃyam | vyākhyaiṣā tu tathāpi pradarsītānvayapadārtthavākyārthā vivṛtasamāsāvāṃtām gurutaram upacāram ācarayet (*sic*) | vyākhyāntareṣu dṛṣṭeṣu vimṛṣṭeṣv api tatvataḥ subhagaś Śivadāsokto mārgga evānugamyate | bhuvi khalu mahākaviḥ Kālidāśaḥ pārvatiparameśvarapavitracaritravicitram kumārasambhavābhidhā-

nam kāvyam cikīṣuḥ āśīrnamaskriyā vastunirdeśo vāpi tanmukham ityādivacanānusāreṇa vastunirdeśan tāvat karoti astiti | na tu kāvyē yava(read yad a°?)sāddhyam tadanusāreṇaiva kāvyasamjñā karttavyā | yathā yudhiṣṭhira-vijaya-jānakīharāṇa-śiṣupālavadhaprabhṛtīnām atra tu tā-rakāsuranigrahaḥ kāvyē sāddhyatayā nirddiṣṭaḥ | etc.

F. 36b:—iti śrī-Kṛṣṇasya<sup>\*</sup> Nārāyaṇasya kṛtau Kumārasambhavavivarāṇe prathamā sarggaḥ ||

F. 54 ends with the commentary on II, 58. Up to f. 54 the leaves are numbered by Akṣaras, then begins a new foliation (by figures) and a different handwriting with f. 55 where we find the commentary on III, 76 (last verse of Sarga 3).

The III<sup>rd</sup> Sarga ends (f. 55):—iti śrī-Kṛṣṇaśiṣyasya Nārāyaṇasya kṛtau kumārasambhavavivarāṇe tṛtiyas sarggaḥ ||

Sarga IV ends f. 70b, Sarga V f. 110b, Sarga VI f. 132b, Sarga VII f. 165.

The *eighth* Sarga begins:—harīḥ atha pūrvasarggopa-kṣiptan devasya navavadhūviṣayam prathamānurāgānantara-sambhūtam sambhogam varṇayitum aṣṭamas sarggoyam ārabhyate tatra Mādhavenoktam atrāṣṭamas sarggo gaurī-sambhogavarṇanātadvācayitum śrotum vyākhyātuṃ ca na yuktaṃ etacchilānān devatāśāpād āyusaḥ kṣayo bhaviṣyati iti dakṣiṇāvartte na punaḥ asya prakaraṇasya śiva-yos sambhogaviṣayatvād rasabhāvān vivicya vaktum bi-bhemi tasmād anvayamātram atrādhikriyate ity uktam Aruṇācalanāthena tu tad ubhayam api dūṣitam ayam kila tasyābhiprāyaḥ pārvatīparameśvarayoś śarīramātragrahaṇam api lokānugrahārtttham eva yathoktam bhagavato viditam<sup>2</sup> vo yathā svārtthā name (read nāma?) kāścit pravṛttayaḥ iti | devyā api śarīragrahaṇādikaṃ lokānugrahārtttham eva iti devīmāhātmyādiṣu tatra tatra pratipāditam trividhā hi loke janāḥ muktā mumukṣavas saktāś ceti | ... yena kenāpi prakāreṇa bhagavati manaḥpranidhānam eva

\* Read Kṛṣṇaśiṣyasya, so all the other colophons.

<sup>2</sup> bhagavatā viditāḥ pr. m.

muktikāraṇaṃ ity uktam bhāgavate ; kāmam krodham bhayaṃ sneham aikyaṃ sauhṛdam eva vā nityam harau vidadhato yānti tanmayatām hi te iti mahākavir api kāmīnāṃ cittam pārvatīparameśvarapādāravindāvasaktam vi-dhātum evaṣṭamesmin sargge Vātsyāyanaśāstrānusāriṇim padaviṃ urarīcakāra ; etc.

Sarga VIII ends f. 196, and the MS. breaks off on f. 197 with the words:—nanu yadi bhavyā maduktaprakāratvam eva virūpākṣasyānuditam tarhi tatprāptimātra-phalāt tapaso viramyatām ata āha ; mama manaḥ atra sthiram.

## 122.

WHISH No. 119.

*Size:*  $15\frac{3}{4} \times 1\frac{7}{8}$  in., (1) + 136 leaves, from 8 to 10 lines on a page.

*Material:* Palm leaves.

*Date:* Kollam 962 = A. D. 1787.

*Character:* Malayalam.

The *Nāmaṅgānuśāsana*, by *Amarasiṃha*, or the *Amarakośa*, with a Malayalam gloss.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu śrīgurubhyo namaḥ mama gurave namaḥ yasya jūṇa-dayāsindhor agādhasyānaghā guṇāḥ | etc. . . . svar avyayaṃ svargganākaḥ tridivaḥ tridaśālayaḥ suraloko dyodivau dve striyau klībe triviṣṭapam || 6 || svāḥ | avyāyam | svarggāl | nākaḥ | tridivaḥ | tridaśālayaḥ | suralokaḥ | ivadiṃ pulim-gam || dyaūḥ | okārāntam | divauḥ | vakārāntam | dveḥ | striyauḥ | klībe triviṣṭapam | ivanu || svarggattinnuperaḥ || amarā nirjjarā devās, etc.

Kāṇḍa I ends on f. 30, Kāṇḍa II on f. 96.

Kāṇḍa III ends (f. 136):—saṣṭyāntaprākpadās senāstheyān nāmaṅgānuśāsanaṃ || akṣaram yat paribhraṣṭam etc. . . . avedomām aham vande menadeyāya te namaḥ āsurāt prāṇinosyedam etat sarvam apālayam || . . . śrīnā-rāyaṇāya namaḥ śrīkrṣṇāya namaḥ . . . śrīsūryādisarva-grahebhyaḥ namaḥ kollam tollāyiratta arupattaraṇṭāmata kannimāsam, etc. (Date, scribe, and benedictions in Mala-yalam language.)

123.

WHISH No. 121.

*Size:*  $13\frac{1}{2} \times 1\frac{7}{8}$  in., 107 leaves, generally 8 or 9 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Malayalam.

The *Bhartṛkāvya* i. e. *Bhāṭṭikāvya*, with the Commentary called *Jayamaṅgalā*, Sargas I—III complete, beginning of Sarga IV, and V, 8—VI, 71.

It begins:—hari śrīgaṇapataye namaḥ avighnam astu | śrīgurubhyo namaḥ | praṇipatya sakalavedinam atidustara-Bhartṛkāvyaśalilanidheḥ jayamaṅgaleti nāmnā naukeva viracyate ṭikā | lakṣya(m) lakṣaṇaṁ ca dvayam e(ka)tra vi-  
duṣāṁ pradarsayitum śrī-Svāmisūnuḥ kavir Bhartṛnāmā rāmakathāśrayam mahākāvyaṁ cakāra, etc.

F. 17b:—iti Bhartṛkāvyaṭikāyāṁ jayamaṅgalāyāṁ prakīrṇakāṇḍe rāmasambhavo nāma prathamā sargaḥ ||

Sarga II ends f. 40b, Sarga III f. 58b.

After f. 60 there is a lacuna extending from IV, 11 to V, 8.

V, 106 ends f. 85b (f. 86 which should be the end of Sarga V seems to be misplaced).

The MS. breaks off (in the Commentary on VI, 71) with the words:—sakhyaśya tava sugrīvaḥ kārakaḥ kapinandanāḥ drutaṁ draṣṭāsi maithilyās s[v]aivam uktvā tirobhavat | ito bulūcāv ity ādinā kṛtam adhikṛtyocyate kṛtyānām akṛtyānām kṛdantarbhāvepi bhāvakarmano(h) kṛtyā iti viśeṣapratipādanārtham prthagadhikāravacanam śeṣas tu kṛtaḥ kartta.

124.

WHISH No. 122.

*Size:*  $16\frac{1}{2} \times 2$  in., 67 leaves, 9 or 10 lines on a page.

*Material:* Palm leaves.

*Date:* End of 17<sup>th</sup> or beginning of 18<sup>th</sup> cent.?

*Character:* Malayalam. The leaves are numbered by letters, as follows: ka=1, kâ=2, ki=3, kî=4 . . . kau=14, kaṃ=15, kah=16, kha=17 etc.

*Injuries:* The MS. is much damaged, many leaves broken, and lines lost.

(1)

The *Siddhāntaśekhara*, by *Śrīpati*, in 20 Adhyāyas (ff. 1—40).

It begins:—\*\* \*\* \* taye namaḥ avighnam astu (i) yat-tejaḥ pitṛdhāmni śītamahasah pāthoyame maṇḍale sam-krāntaṃ kumudākaraśya kurute kāntiṃ vikāsadhūyaṃ<sup>1</sup> (i) cañcaccañcuputai[h]ś cakoranikaraiś cāpiyatesau ciran trai-lokyālayadipako vijayate devo nidhis tejasāṃ (ii) nijaguru-padaadvandvaṃ kṛtvā manasy atibhaktito gaṇakatilaka-Śrī-pūrvoyam Patir dvijapuṃgavaḥ (i) sphuṭam aṣṣamam maṇḍaprajñaprabodhavivṛddhaye laṭitavacanais siddhāntānāṃ karoti hi śekharam (i) śātānandaddhvastiprabhṛtituṭiparyanta-samayapramāṇaṃ bhūdhīṣṇyagrahanivahasamsthānaka-thanam (i) grahendrāṇāṃ cārās sakalagaṇitaṃ yattṛgaditaṃ (read yantragaṇitaṃ?) sa siddhāntaḥ prokto vipulagaṇita-skandhakuśalaiḥ (ii) kratukriyārthāḥ śrutayaḥ pradiṣṭāḥ kalāśrayās te kratavo niruktāḥ | etc.

F. 3b:—iti Śrīpativiracite siddhāntaśekhara grahabha-gaṇāddhyāyaḥ prathamah ||

The 2<sup>nd</sup> Adhyāya (maddhyamādhikāroddhyāyaḥ) ends f. 8, the 3<sup>rd</sup> A. f. 12, the 4<sup>th</sup> A. f. 17b [one leaf missing between ff. 17 and 18], the 5<sup>th</sup> A. (candragrahaṇa) f. 19, the 6<sup>th</sup> A. (sūryagrahaṇa) f. 19b, the 7<sup>th</sup> A. (parvānayana) f. 20, the 8<sup>th</sup> A. (pāta) f. 21, the 9<sup>th</sup> A. (grahodayāsta-maya) f. 21b, the 10<sup>th</sup> A. (candra) f. 23, the 11<sup>th</sup> A. (grahayuddha) f. 25, the 12<sup>th</sup> A. (bhayoga) f. 27, the 13<sup>th</sup> A. (vyaktaṇita) f. 29b, the 14<sup>th</sup> A. (avyaktaṇita) f. 31b.

After f. 34 three leaves (gī, gu, gū) are missing.

The 16<sup>th</sup> A. (golavarṇana) ends f. 36, the 17<sup>th</sup> A. (rāhu-nirākaraṇa) f. 36b, the 18<sup>th</sup> A. (grahaṇopavarṇana) f. 37b, the 19<sup>th</sup> A. (yantravidhāna) f. 39.

<sup>1</sup> For vikāsadhūyaṃ the metre requires √ --- √.

The 20<sup>th</sup> Adhyāya ends (f. 40b):—iti siddhāntasekhare  
Śrīpativiracite siddhāntasekhare praśnavidhānādhyāyo  
viṃśaḥ || namaś śivāya śrīsūryādisarvagrahebhya namaḥ  
śrīkṛṣṇāya namaḥ || ||

Amongst the authorities quoted are Āryabhaṭa, Jīṣṇu-  
nandana, Śrītrivikrama.

(2)

The *Mahābhāskariya Karmanibandhana*, in 8 Adhyāyas  
(ff. 41—54), based on the *Āryabhaṭa*.

It begins (f. 41):—hariḥ śrīgaṇapataye namaḥ kalām  
bibhartti kṣaṇadākarasya yaḥ prakāśitāsām śirasā gabha-  
stibhiḥ namostu tasmai suravanditāptaye samastavidyāpra-  
bh(av)āya śambhave jayanti bhānoḥ kamalāvabodhinaḥ karā  
himāṃśor vanitānanatviṣaḥ sasūritārāspṛṣṭadīrghgharaśmayo  
dharāsutajūṃskisita(?)tviṣaḥ punaḥ tapobhir āptaṃ sphuṭa-  
tantram āsmakaṃ ciratvam abhyetu jagatsu satgrahaiḥ ciraṃ  
ca jīvyāsur apetakalmaṣā Bhaṭasya śiṣyā jitarāgaśatravaḥ  
navādirūpāgniyutam mahibhujāṃ śakendranāmnām śata-  
varṣasagrahaṃ dvīṣatkanighnam gatamāsasamyutam, etc.

F. 44:—iti mahābhāskariye karmanibandhane pratha-  
moddhyāyaḥ ||

It ends (f. 54):—Bhāskare mithunaparyavasāne śarva-  
ritigunasaptaghaṭi syāt akṣacāpagaṇitam vada tasmin  
lambakena sahyatam vigaṇayya Bhāskareṇa paricintya  
krtoyam mandabuddhiparibhogasamarthah samyag Ārya-  
bhaṭakarmanibandha spaṣṭavākyaakaraṇais samavetaḥ spa-  
ṣṭāsthānekakiraṇe cchedyake grahaṇe raveḥ yad ihāsti tad  
annyaṭra yaṇ nehāsti na tat kvacit || iti mahābhāskariye  
aṣṭamoddhyāyaḥ || mahābhāskariyam samāptaṃ || akṣaram  
yat paribhraṣṭam mātrādhīnan tu yat bhavet kṣantum  
arhanti vidvāṃsaḥ kasya nāsti vyatikramaḥ || arddhād  
ūnāṇ ca dhūmraṃ syāt kṛṣṇam arddhādhikam bhavet  
vimuñcataḥ kṛṣṇadhūmraṃ kapilaṃ sakalagrahe śrīkṛṣṇāya  
namaḥ namaś śivāya śivam astu || ||

(3)

Fragment of some treatise on astronomy (ff. 55—66).

It begins (f. 55):—hariḥ Bhāskaram abhivandyāhan nikhilagrahagativīṣeṣabodhakaram vaksye vyatipātādijñānopāyam samāsenā ayanacalanān dvigunitam prakṣipyārke tyajet tam ṛtubhānvoḥ śiṣṭasame śītāmśau kramaśaḥ kilālātavaidhrtāy uditau sāyanacalane tasmin yady uttaram ahivad adha upari śikhivad avāgayanes tastatopi tat sūkṣmatā ganitavaśāt sūryendvor bimbayogārdhdhād atpakepakramāntare vyatipātāhuḥ, *etc.*

F. 66 ends:—vainnye śobhanam ambikāramanabham riktān apūrṇāmbhasām sūktiś śukraśaśāmkamandadivasā simhāśvigostriḡhaṭāḥ vastre sūrppabham uttamam himakaro maddhyo vyayāristhito na śrīsendujaleśapāpadivasāḥ kannya \*\*\* meṣālinam || 33 ||

## 125.

### WHISH No. 123.

*Size:*  $15\frac{1}{4} \times 1\frac{7}{8}$  in., (1) + 46 leaves, 8 lines on a page.

*Material:* Palm leaves.

*Date:* Probably 18<sup>th</sup> cent.

*Character:* Malayalam.

*Injuries:* Some leaves damaged by fire.

The *Kuḷacūdāmaṇi*, or *Laghustutimahābhāṣya*, a Commentary on *Laghubhaṭṭāraka's Laghustuti*, by *Simharāja*, in 21 Vṛttas, with an introduction in Malayalam. The text is printed as the first part of the *Pañcastavī* in the 'Kāvya-mālā', Part III (1887). Mr. Whish describes the work as "*Vimśatī* with Commentary of Simha-rāja".

It begins:—hariḥ śrīganapataye namaḥ avighnam astu aindrasyevetyādi | eṣā | asau | tripurā | vaḥ agham | sahasā | sadā | cchindyāt | *etc.* (follows Commentary in Malayalam language).

F. 15b:—athedānīm ādyavṛttam vivriyate | aindrasyeva śārāsanasya dadhatī maddhyelalāṭam prabhām śauryyīm kāntim anuṣṇagor iva śīrasy ātanvatī sarvataḥ eṣāsau tripurā hr̥di dyutir ivoṣṇāmsos sadāhasthitā chindyād vas sahasā padais tribhir aghāñ jyotirmayī vāñmayī (i) śrīman-

mahārājasamakṣam evaṁ trailokye śvāttā<sup>1</sup> siddhena siddha-  
sārasvatena śrīmatgurukataḥkṣapātamātreṇa samsiddhis tat-  
kṣaṇam eva sarasvatī mandirāya māṇavadanāmbujo Laghu-  
bhāṭṭārako nījalābhaprakarṣas sarveṣāṁ bhavaty iti buddhyā  
parameśvaryā jyotirmayīśvarūpaṁ vāṇmayīśvarūpaṁ ca  
prapañcam pratipādayan tatkālavarttinas sadasyā pratyā-  
śrīvadam karoti | etc.

F. 23:—Śrīmat-Simharājakṛte laghustutiśrīmanmahāman-  
trabhāṣye kulacūḍāmaṇau prathamavṛttam sampūrṇam ||

It ends:—dhruvaṁ nīcitam addhyayanam kariṣyatīti di-  
vyasiddharṣimānavaughagurvaccinnapāramparyaḡatam as-  
min mahatsvacchandasaṁgrahan tenedam Simharājena  
mayā sucaritinā<sup>2</sup> kṛtam laghustutimahābhāṣyam aśeṣāga-  
masammitam || iti Simharājakṛtau laghustutimahābhāṣye  
kulacūḍāmaṇau ekaviṁśativṛttam sampūrṇam || Laghu-  
bhāṭṭārakāya namaḥ Simharājāya namaḥ śivāya namaḥ  
śivāya namaḥ śubham astu ||

## 126.

WHISH No. 125A.

Size: 12 $\frac{3}{8}$  × 2 in., (1) + 40 [numbered by letters from a, ā, i, ī etc.  
to aṁ, aḥ, ka, kha, etc. to bha] + 143 [numbered as ff. 77—219] leaves,  
8 or 9 lines on a page.

Material: Palm leaves.

Date: 18<sup>th</sup> cent.?

Character: Malayalam.

(1)

Fragment of a Commentary on the *Bhāgavata-Purāṇa*,  
in Malayalam language. (Ff. 40.)

(2)

Fragment of the *Bhāgavata-Purāṇa*, Skandha X,  
Adhyāyas 57 to 84 in Malayalam language (ff. 77—202),  
and Adhyāyas 85 to 90 in Sanskrit (ff. 202b—219b).

<sup>1</sup> Doubtful reading.

<sup>2</sup> May be read also saṁcarīo. Read sukaritina?

It ends:—kṣitibhujopi yayur yadarthāḥ || iti śrībhāga-  
vate mahāpurāṇe pāramahamsasamhitāyām śrībhāgavate  
mahāpurāṇe daśamaskandhe navatitamodhyāyaḥ || śrīkṛ-  
ṣṇāya namaḥ || . . . . . kṣantum arhati.

127.

WHISH No. 126.

*Size:*  $9\frac{3}{4} \times 1\frac{3}{4}$  in., (1) + 77 leaves, 10 or 11 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Malayalam.

The *Kuvalayānanda*, by *Appayya Dikṣita*, complete.  
See above No. 109.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu  
parasparatāpassamphalāyitaparasparau prapañcamātā-  
pitarau prāñcau jāyāpatī stumaḥ | etc.

It ends:—amum kubalayānandam akarod Arppadīkṣitaḥ  
niyogād Vemkaṭapater nnirupādhikṛpānidhe(h) | candrāloko  
vijayatām śārādāgamasambhavaḥ hr̥dyāḥ kuvalayānando  
yalprasādād abhūd dhruvaṃ || || śrīgurubhyo namaḥ ||  
prākṛpṛsthekhilaphelavaṃsatilakas sūritcarāmobhavaḥ chrī-  
mān cekamarutpradeśa iti vā gehentaraśreṇike talputrasya  
ca śankarasya kavipatmārkakṣamād eva śiṣyālpajñāsya hi  
pustakam smarata ity etsudhi praudhakāḥ || || śubham  
astu ||

128.

WHISH No. 127.

*Size:*  $17\frac{5}{8} \times 1\frac{5}{8}$  in., 82 + (1) leaves, from 8 to 10 lines on a page.

*Material:* Palm leaves.

*Date:* Probably early 18<sup>th</sup> cent. An entry by Mr. Whish is  
dated 'Calicut 1824'.

*Scribe:* Rāma.

*Character:* Malayalam. The leaves are numbered by Akṣaras in  
the same way as No. 19.

*Injuries:* Leaves 1, 38—41 damaged, other leaves slightly damaged.

(1)

The *Kāvya prakāśa* (by *Rājānaka Mammaṭa* and *Alaka*), in 10 Ullāsas. Ff. 1—4 contain the Sūtras only, ff. 4—51 the Sūtras with the Commentary. On the authorship of this work see Peterson, II, p. 13 sqq. The Bodleian MS. Sansk. e. 61 (Hultsch Collection No. 172) contains a Śāradā MS. of the work, in which the colophon is:—*iti kāvyaprakāśābhidhaṃ kāvyalakṣaṇaṃ samāptaṃ kṛtiś śrī-Rājānaka-Mammaṭakālakayoḥ* ||

The text begins:—\*\*\*\*\* *niyatikṛtaniyamarahitāṃ hlādaika \*\*\*\*\* paratantrām navarasarucirān nirmmitim ādadhātī bhārātī kaver jjayati kāvyam yaśasertthakṛte, etc.*

It ends (f. 4):—*eśān doṣā yathāyogam sambhavantopi kecana | ukteṣv antaḥ patantīti na prthak pratipāditāḥ || ity eṣa mārggo viduṣāṃ vibhinnopy abhinnarūpaḥ pratibhāsate yat na tad vicitram yad amutra samyag vinirmmitā samghaṭaneva hetuḥ || || iti kāvyaprakāśe daśama ullāsaḥ || ||*

Then the Commentary begins:—*hariḥ śrīganapataye namaḥ | granthārambhe vighnavighātāya samuciteṣṭadevatām granthakṛt parāmrśati | niyatikṛtaniyamarahitāṃ hlādaikamayīm ananyaparatantrām navarasarucirān nirmmitim ādadhātī bhārātī kaver jjayati | niyatiśaktyā niyata-rūpā, etc.*

It ends:—*pūrvoktayaiva doṣajātyāntarbhāvitā na prthak-(prati)pādanam arhantīti sampūrṇam idam kāvyalakṣaṇaṃ || iti kāvyaprakāśe daśama ullāsaḥ || ity eṣa mārggo viduṣāṃ vibhinnopy abhinnarūpaḥ pratibhāsate yaḥ na tad vicitram yad amutra samyag vinirmmitā samgha(ṭa)naiva hetuḥ || samāptaṃ kāvyaprakāśam || śrīpatmārabha(read śrī-Padma-nābha?)gurupādasaroruhotthān reṇūn bhavābhdhitarāṇa-sthīrasetubhūtān ajñānasantamasabhedasahasraraśmidhā-mno namāmy akhilaloka hitaikaśīlān || kāvyaprakāśanāme-dam vicitram kāvyalakṣaṇāṃ | prekṣāvataṅ camatkārakā-raṇam likhitam mayā || || on namo nārāyaṇāya || || on namaś śivāya || āgāmikāla ulāye pratāpe cāyati smṛtā | āgaminyāṃ samrddhau || || karākṛtam aparādham kṣantum*

arhanti santaḥ || Rāmeṇa likhitam idam pustakam || śrī-  
govindāya namaḥ || . . . hariḥ || harahara ||

(2)

The *Brahmapāra Stotra*, with a Commentary (ff. 52—54).

F. 52 begins:—pracetasam brahmapāram mune śrotum  
icchāmaḥ paramaṁ stavaṁ japatā kaṇḍa<sup>1</sup>nādevo yenā-  
rāddhyata keśavaḥ | Somaḥ | pāraparam viṣṇā pāra-  
pāraḥ pāraḥ parebhyaḥ paramārttharūpi, etc.

F. 53 begins:—brahmapāramayaṁ vedāntārtthamayaṁ  
brahmaśabdapracuram vā viṣṇutatvapratipāditatvāt sto-  
trasya tadvijijñāsūbhi sprṣtas Soma uvāca | pāraparam  
ity ādi | etc.

F. 54 ends:—kathaṁ ca na iti syāt pātakan tad api  
hanty urugāyapāda iti bhūgavatokteḥ | brahmapāram sto-  
tram ||

(3)

The *Paramārthasāravivaraṇa*, a Commentary on the  
*Śeṣāryā* (ascribed to *Śeṣanāga*), by *Rāghavānanda* (ff. 55—82).  
Cf. Burnell, Tanjore, p. 93 b. Hultzsck II, p. 131.

It begins (f. 55):—śrīgaṇapataye namaḥ avighnam  
astu || agniśomātmanā nāyudhadharam akhilavyūptam  
āsyāṁghridošṇāṁ sāhasair yuktam antaḥkṛtasuranivaham  
svaprabhotbhā<sup>2</sup>sitāśam (i) netrair arkendurūpair vilasitam  
analogrānana <sup>\*\*3</sup> travarṇam bhūṣā <sup>\*\*4</sup> bhipradīptāvayavam  
avatu vo viśvarūpam murāreḥ | . . . . . śrīmac-Chām-  
karamārggamaddhyavasatiś śākhāśatālamkṛtas saṁsārār-  
kagabhastitaptatanubhis saṁsevitāṁghrir jjanaiḥ (i) Kṛṣṇā-  
nandamahīruhomṛtarasāpūrnair apūrvaiḥ phalaiś citrām  
prītim upāsakeṣu janayaṁ jiyān mahīmaṇḍale | aśeṣopani-  
śasārā(read śatsāra?)siddhā tatvānugāmini Rāghavānanda-  
muninā śeṣāryeḥa vimṛśyate | paramārtthasārasaṁ(jña)m  
granthaṁ cikīrṣur ācāryas tasyāvighnaparisamāptipracaya-  
gamanābhyām śiṣṭācāram paripālanāya ca viśiṣṭeṣṭadevatā-

<sup>1</sup> Doubtful, very indistinct. Read kañjanābhadevo?

<sup>2</sup> ollā (corrected to tñhā?).

<sup>3</sup> Illegible. Wanted two long syllables.

<sup>4</sup> Illegible. Looks like diyo or diko. Wanted one long syllable.

praṇāmalakṣaṇam maṅgalam mukhataḥ sampādayann  
artthataḥ ārambhūpekṣitam viṣayaprayojanasambandhā-  
dhikārilakṣaṇam anubandhacatuṣṭayam āviṣkaroti | *etc.*

It ends:—āryāvṛttaślokaṇām pañcāśītyā aśītiś ca pañca  
ca tataś catasṛbhir videhamuktir uktā tatas tisṛbhiḥ kra-  
mamuktir eva caturaśītir iyāntim āryeti pañcāśītir āryā bha-  
vatīti paramārtthasāravivara(na)m eta(d) Govindacandrikayā  
samhṛtasamśrtikāpā(?) sambhūtā Rāghavānandāt (||) yosau  
bhāti carācarātmakajagadrūpeṇa bhūtyā svayā yaś cānan-  
tasukhaikatānavimalasvānmaṇ(?) : prabodhasvarāt (i) yatsvā-  
rājyam ameyam āgamagiras samlakṣa(ya)nty akṣayās ta-  
smai viśvahr̥d̥sthitāya mahate puṁse namaḥ kurmahe || ||  
iti paramārtthasāravivaraṇam samāptam || || śrīgurubhyo  
namaḥ || . . . śrī-Vedavyāsāya namaḥ || hariharahiranya-  
garbhebhyaḥ namaḥ || ||

## 129.

WHISH No. 128.

Size:  $10\frac{1}{4} \times 1\frac{3}{4}$  in., (2) + 107 + 24 + (2) leaves, from 10 to 12 lines  
on a page.

Material: Palm leaves.

Date: 18<sup>th</sup> or 19<sup>th</sup> cent.?

Character: Malayalam. Numbering of leaves by Akṣaras in the  
same way as No. 19.

(1)

The *Smticandrikā*, by *Deva* or *Devanna Bhaṭṭopādhyāya*,  
son of *Keśavāditya Bhaṭṭopādhyāya*, Pariccheda I of the  
*Vyavahāra-kāṇḍa*. "The author's name shows that he was  
a Telugu", Burnell, Tanjore, p. 133.

Another copy of the same work in No. 141.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astuḥ  
sarasvatīpatim vande śrīyaḥ patim umāpatim tvīṣaṃ patim  
gaṇapatim br̥haspatimukhān munin pade pade praskha-  
latām pradīpādisthitāḥ api draṣṭṛṇām dr̥ṣṭivīṣaye candrikā  
pravīṇanyate | athedānīm vyavahāra-kāṇḍam ārabhyate ||  
tatrāḍau vyavahārasvarūpaṃ nirūpyate | tatra Br̥haspatih |

\* Read 'svāntaḥ, or 'tvān matō?

dharmmapradhānāḥ puruṣāḥ, *etc.* See Burnell, Tanjore p. 134.

F. 2:—iti smṛticandrikāyāṃ vyavahārasvarūpaṃ nirūpanaṃ ||

F. 7:—smṛticandrikāyāṃ aṣṭādaśapadanirūpanaṃ ||

F. 9b:—iti smr° vyavahārabhedāḥ ||

F. 26:—iti smr° pratijñāvādaḥ ||

F. 41b:—iti smr° lekhyanirūpanaṃ ||

F. 46b:—iti smr° lekhyaparikṣā ||

F. 55b:—iti smr° sāksīparikṣā ||

F. 74:—iti smr° sāksīviśayāṇi || samāptaṃ ca sāksīprakaraṇaṃ || athāsāksīpratyayāḥ tatra Nāradaḥ | *etc.*

F. 85:—iti smr° ṛtuto divyavyavasthā ||

F. 102:—iti smr° daṇḍaviśayāṇi ||

It ends (f. 107):—iti smṛticandrikāyāṃ bālayantādi(?)—dhanaviśayāṇi<sup>1</sup> || hariḥ || śrī-Keśavādityasamutbhavasya Devasya śāntadvijarājamūrttes sa candrikāṃ prāpya sukhena lokān kurvantu sarvavyavahārasiddhiṃ || iti sakalavidyāviśārada-śrī-Keśavādityabhaṭṭopādhyāyasūnyāṅjika - Deveṇa<sup>2</sup> bhaṭṭopādhyāyasomayājiviracitāyāṃ smṛticandrikāyāṃ vyavahārakāṇḍe prathamāḥ paricchedaḥ || atreyaṃ prakaraṇānupūrvī vyavahārasvarūpaṃ aṣṭādaśanirūpanaṃ vyavahārabhedānirṇetṛnirṇayadharmasthānevasthānaṃ vyavahāradarśanaividhiḥ || kṛṣṇāya namaḥ ||

(2)

The *Vyavahāramālikā*, the beginning only. See Ind. Off. III, pp. 456—8 (“*Vyavahāramālā*, a manual of civil law (? by Varadarāja) much used in Malabar”); Hultzsch II (No. 1472), p. 139.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astuḥ śrīgurubhyo namaḥ namostu narasimhāya bhaktānugrahakāriṇe ajāya bahurūpāya sarggasthityantakāriṇe | manumukhyasarassamutbhavais sukumāraiḥ prasavair vacoma-

<sup>1</sup> No. 141 = Whish No. 143 reads bālādihana°.

<sup>2</sup> Read yājñika-Deveṇa? But MS. No. 141 also reads °yajñika-Deveṇa.

yaiḥ tridivāptiphalair nṛpocitāṃ racayāmi vyavahāramālikāṃ | śrī-Nāradaḥ Maṇuḥ Prajāpatir yasmin kāle rājyaṃ abūbhujan dharmaikatānāḥ, etc.

Some of the chapters are:—vyavahārāvalokanadharmmaḥ (f. 1), sabhāsabhyopadeśāḥ (f. 2b), vyavahāralakṣaṇam (f. 3), hīnalakṣaṇam (f. 6), sākṣipratyuddhṛti (f. 7b), rājaśāsana-lakṣaṇam, dūṣitalekhyaparīkṣā (f. 9b), lekhyaprakaraṇam (f. 10), agnividhi (f. 13b), viśavidhi (f. 14b), śapathavidhi (f. 15b), ṛṇasya deyaḍeyavidhiḥ (f. 20), nityadānasya prakāraḥ (f. 24), etc.

It breaks off (f. 24b) with the following words:—dāsyādhikaraṇam | abhyupetyāśuśuśrūṣā samāptaḥ | Nāradaḥ | bhṛtānāṃ vetanasyokto dānādānavidhikramaḥ vetanasyānapākarma tadvivādapadam smṛtaṃ ||

### 130.

WHISH No. 129.

*Size:* 9 × 1 $\frac{1}{2}$  in., 54 leaves (but f. 3 missing), 8 or 9 lines on a page.

*Material:* Palm leaves.

*Date:* Probably early 18<sup>th</sup> century.

*Character:* Malayalam.

*Injuries:* First leaf damaged.

Fragment of Śaṅkara's Commentary on the Viṣṇusahasranāman.

It begins:—parāyaṇam tasmin loke ekaṃ parāyaṇam param ayaṇam prāptavyam pa \*\*\* \*\* ya-granthiś chidyante sarvasaṃśayāḥ kṣiyante cāsyā karmmanī tasmin dṛṣṭe, etc.

F. 24b:—nāmnāṃ śataṃ ādyaṃ vivṛtaṃ || F. 29:—iti nāmnā(n) dvitīyaṃ śataṃ || F. 34:—iti tṛtīya(n) nāmnāṃ śataṃ vivṛtaṃ || F. 39:—iti nāmnāṃ caturthaṃ śatakaṃ ||

It breaks off with the words:—iti bhagavatsmaraṇāt yan devan devakī devī vasudevād ajṛjanat bhaumasya brahmaṇo guptyai diptam agnim ivāraṇiḥ iti mahābhāra(tam). See MBh. XII, 47, 28.

# 131.

WHISH No. 130.

*Size:*  $11\frac{3}{8} \times 1\frac{1}{2}$  in., (1) + 155 + (15) leaves, 8 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Scribe:* Anantakṛṣṇa, son of Govinda.

*Character:* Malayalam.

The *Tulākāverīmāhātmya* from the *Agni-Purāṇa*, in 30 Adhyāyas.

Other copies in Nos. 51 and 186.

It begins:—dharmmavarmmā ca rājarṣir *etc.*, see No. 51 above p. 63.

F. 5b:—iti śrīmadāgneyapurāṇe tulākāverīmāhātmye prathamodhyāyaḥ ||

F. 40:—ity āgneyapurāṇe tulā° saptamoddhyāyaḥ || śrīramgeśāya namaḥ ||

F. 79b:—ity āgne° tulā° pañcadaśodhyāyaḥ ||

It ends:—iti prasannānananīrajā mudā... (see above p. 63) abhyapūjayan | ity āgneyapurāṇe tulākāverīmāhātmye trīṣṭoddyāyaḥ || yādṛśam, *etc.*... Āvadugdhāraṇagurave namaḥ | śrīkāveryai namaḥ | śrī-Govindan putran Anantakṛṣṇan svahastalikhitam śrīramgeśāya namaḥ || ... hariḥ |

# 132.

WHISH No. 132.

*Size:*  $12 \times 1\frac{1}{2}$  in., (1) + 144 leaves, 7 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> century?

*Character:* Malayalam.

The *Brahmottarakhaṇḍa* (from the *Skanda-Purāṇa*?), Adhyāyas 23—44. The beginning is similar to that of the Bodleian MSS. Walker 160 and 132d (see Aufrecht-Oxford, p. 74 sq.), and Mitra, Notices No. 2567 (VIII, p. 19 sq.), but the work is not identical with either of these.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu suklāmbaradharam viṣṇum śaśivarnṇam caturbhujam pra-

sannavadanam dhyāyet sarvavighnopasāntaye | ākhyātam bhavatā pūrvam viṣṇor mātmyam uttamam sarvapāpāharam puṇyam samāsenā śrutaṁ ca naḥ | idānim śrotum icchāmo mātmyam tripuradviṣaḥ tatbhaktānāṁ ca mātmyam niśśeṣāghaharam param tanmantrāṇān tadvratānān tatpūjāyās ca sattama tatkathāyās ca tatbhakteḥ prabhavam anuvarṇaya | śrī-Sūtaḥ | etāvad devamarttyānām śreyas sa sanātanam yad īśvarakathāyam vo jātā bhaktir ahetukī, *etc.*

F. 5b:—iti brahmottarakhaṇḍe pañcākṣaramahimānuvarṇanan nāma trayaviṁśodhyāyaḥ ||

F. 24b:—iti brahmottarakhaṇḍe śivacaturdaśimahimānuvarṇane caṇḍālikammāsaśivavokapṛāptikathanāma (?) pañcaviṁśodhyāyaḥ || śrīpārvatyai namo namaḥ śubham | bhūyopi śivamātmyam vakṣyāmi paramābhutam śrīvataṁ sarvapāpaghnam, *etc.*

F. 48b:—iti brahmottarakhaṇḍe pradoṣapūjāmahimānuvarṇanan nāma ekonaviṁśodhyāyaḥ ||

F. 68:—iti brahmottarakhaṇḍe somavāramahimānuvarṇane śivabhaktamahimānuvarṇanan nāma ekaviṁśodhyāyaḥ ||

F. 95b:—iti brahmottarakhaṇḍe bhadraṇyurmuktipṛāptikathanan nāma ṣaṭtriṁśodhyāyaḥ ||

It ends:—yaḥ paṭhec chr̥ṇuyāc caiva purāṇam śaivam uttamam sa vidhūya sarvakarmāṇi śivaloke mahīyate | iti brahmottarakhaṇḍe purāṇaśraṇamahimānuvarṇanan nāma catuṣcatvāriṁśodhyāyaḥ || śrīpārvatīparameśvarābhyāṁ namaḥ || ... gurūṇāṁ caraṇāmbhojaparāgaparamāṇavaḥ manomukuram asmākaṁ punīyur anuvāsaram || śubham astu | śrīgurubhyo namaḥ śrīśūlapāṇaye namo namaḥ |

### 133.

WHISH No. 133.

Size:  $10\frac{7}{8} \times 1\frac{3}{4}$  in., 194 leaves, 6 or 7 lines on a page.

Material: Palm leaves.

Date: 19<sup>th</sup> cent.?

Character: Malayalam.

The *Nāmalingānuśāsana* (*Amarakośa*) by *Amarasimha* (I, 1 to III, 2), with an explanatory gloss in Malayalam language.

It begins:—*hariḥ śrīgaṇapataye namaḥ* || *yasya jñānadayā-sindhor agādhasyānaghā guṇāḥ* | *etc.* ... *svalḥ* | *ita \* vya-yam* | *svarggaḥ* | *nākaḥ tridivaḥ tridaśālayaḥ* | *suralokaḥ* | *ivayañcum pulingam* | *dyauḥ okārāntam* | *dyau vakārā-ntam dve striyau* | *klibe* | *triviṣṭapam* | *etc.*

It ends with the 2<sup>nd</sup> Varga of the 3<sup>rd</sup> Kāṇḍa:—*grā-matā* | *grāmavṛndam* | *janatā* | *janavṛndam* | *dhūmyā* | *dhūmavṛndam* | *pāśyā[m]* | *pāś[y]avṛndam* | *gavyā* | *govṛndam* | *prthak* | *prthak* | *dip* | *strī* | *apim* | *sāhasram* | *sahasravṛndam* | *kāriṣyam* | *kāriṣavṛndam* | *vārmmānām* (read °am) | *kava-ṣavṛndam* | *atharvaṇādikam* | *atharvaṇavṛndam* | *kli* | *iti samkīrṇnavarggaḥ* |

### 134.

WHISH No. 134.

*Size:*  $10\frac{3}{4} \times 1\frac{3}{4}$  in., (1) + 129 + (1) leaves, 8 or 9 lines on a page.

*Material:* Palm leaves.

*Date:* 19<sup>th</sup> cent.?

*Character:* Malayalam.

The *Kriyākalāpa* (astronomical portion) of the *Tantrasamgraha*, in 8 Adhyāyas, together with a Commentary.

There are several copies of the *Tantrasamgraha* in the Malayalam language in the Whish Collection.

It begins:—*hariḥ śrīgaṇapataye namaḥ avighnam astu* | *pratyūhavyūhaviratikārakam param mahaḥ antaḥkaraṇa-suddhim me vidadhātu sanātanam yatprasādāt kavīndra-tvam mandopi labhate kṣaṇāt tām śāradendusvacchāmgim vande devīm sarasvatīm* | *nārāyaṇāṇ jagadanugraha-jāgaru-kam śrīnilakanṭham api sarvavidam prāṇamya yat tantra-samgrahagatam grabatantra-jātam tasyāparāṇ ca vivṛtiṃ vilikhāmi laghvīm* | *tatrādau tāvad ācāryyaḥ prārīpsita-prabandhapratyūhaśamanāyābhiṣṭadevatān namaskaroti* | *he viṣṇo nihitam kṛtsnāṇ jagat tvayyeva kāraṇe jyotiṣāṇ jyo-*

tiṣe tasmai namo nārāyaṇāya te iti | he viṣṇo sarvavyāpin  
yasmimś tvayi kṛtsnam idaṁ jagan nihitam, *etc.*

F. 5:—iti caitrādaya eva cāndramāsāḥ maddhvāditveno-  
ktāḥ | *etc.*

F. 12:—tatra prathamāddhyāyoktaprakāreṇa trairāśikā-  
nitā bhagaṇādikā ye grahamaddhyamāḥ | tebhyo bhagaṇān  
apāsyā śiṣṭebhyo bhagaṇān apāsyā śiṣṭebhyo rāśyādibhyo  
bhāgātmakam upadiṣṭam svam svam mandoccam viśoddhya  
yac chiṣyate tad iha mandakendram ity abhidhiyate || *etc.*

F. 34b:—iti tantrasaṁgrahasya kriyākālāpam krameṇa  
saṁgrhya racite vyākhyānesmin pūrṇnoddhyāyo dvitīyo-  
bhūt ||

The 3<sup>rd</sup> Adhyāya ends f. 75b, the 4<sup>th</sup> Adhyāya f. 90,  
the 5<sup>th</sup> Adhyāya f. 107b, the 6<sup>th</sup> Adhyāya f. 112b, the  
7<sup>th</sup> Adhyāya f. 116.

It ends:—iti tantrasaṁgrahasya kriyākālāpam krameṇa  
saṁgrhya racite tadvyākhyāne pūrṇnobbhūd aṣṭamoddhyā-  
yaḥ || samāptaṁ cedam namaś śivāya | *etc.* (follow some lines  
in Malayalam language).

### 135.

WHISH No. 136.

Size:  $8\frac{1}{4} \times 1\frac{3}{4}$  in., 75 leaves, from 9 to 11 lines on a page.

Material: Palm leaves.

Date: 18<sup>th</sup> or 19<sup>th</sup> cent.?

Character: Malayalam.

Fragment of the *Bālabhārata* by *Paṇḍit Agastya*, ending  
with the 9<sup>th</sup> Sarga. The complete work is said to contain  
20 Sargas, see Burnell, Tanjore, p. 159b; A. Holtzmann,  
Das Mahābhārata, III, p. 44.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu  
asty atrinetraprabhava(h) kalātmā śāśīti nakṣatraganasya nā-  
thaḥ yaṁ vārijaśrīharam āptavāco vāmaṁ harer llocanam  
āmananti | sevyas surāṇā(m) himavarṣipādas saṁbhāvanīyaś  
śirasā śivena mahiddhrabhartteva tamopahantrīm yaḥ kau-  
mudīm divyanadīm prasūte | na jāhnaviyaiś ca na yāmu-

naiś ca na cāparāsām saritām payobhiḥ yannyā(?)dayenaiva  
 sujātadhāmano bāṃhiyasīm vṛddhim upeti pārthhaḥ | budhas  
 tatobhūn navasu graheṣu ratneṣu muktāphalavan manoḥjāḥ  
 yaḥ karddamāpatyam ilābhidhānam paryyagrahīt pañcaśārā-  
 yudhārttaḥ | tasyānujobhūt puruhūtasārāḥ Purūravā bhū-  
 valayasya goptā nārāyaṇoruprabhavām striyam yo jaya-  
 śriyā sārddham alabdha daityāt | tasyāyur āyurddamano  
 ripūṇām āsīt anūnasya guṇais tanūjaḥ | hr̥ṣyadvaritṛi pu-  
 lakāṅkurābhū rarāja yasyāddhvarayūparāḥ putras tadiyo  
 Nahuṣodhirūḍhatrivīṣṭapaṃ puṇyavaram parāsuḥ kutrāpi  
 sūtrāṃpi ciram pranaṣṭe svarājyam indras svayam eva  
 cakre | ajāyatāsmād anagho Yayātiḥ peṣṭur dviṣām ucca-  
 litasya yasya nabhasy udirṇṇo balareṇur āsīt ghano yaśaḥ-  
 ketakajanmahetuḥ | etc.

F. 8b:—ity Agastyapaṇḍitakṛtau bālabhārate prathamā  
 sarggaḥ ||

F. 31:—ity Agastyakṛtau bālabhārate caturthasarggaḥ |

F. 59b:—ity Agastyakṛtau bālabhārate saptamā sa-  
 rggaḥ ||

F. 66b:—ity Agastyakṛtau bālabhārate aṣṭamasarggaḥ |

It ends:—pritosmi te prājñatamāya rājan yam icchasi  
 bhrātr̥ṣu tam dadāmi uktas sa tenaivam upoḍhaharṣo ji-  
 vantam aicchan nakulan narendrah | 101 |

### 136.

WHISH No. 137.

Size:  $11\frac{3}{4} \times 1\frac{7}{8}$  in., (1) + 46 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: 18<sup>th</sup> cent.?

Character: Malayalam.

A Commentary on *Jayadeva's Gītagovinda*, in 12 Sargas.

It begins:—hari śrīgaṇapataye nama avighnam astu |  
 Jayadevanāmā kavīḥ gītagovindābhidham prabandham  
 vidadhānaḥ tatpradīpādyam vastūpakṣipann eva tannirdde-

śarūpam maṅgalam ācarati meghair ity ādi he rādhe am-  
bara(m) meghair mmeduram vasantepi kṛṣṇāhṛtair mmeghais  
timirair vā, etc.

It ends:—yan nityair iti | yad vastu viriñcagirijāprāṇe-  
śamukhyaiḥ brahmeśamukhyai[h]r mmuhur(?)jjasaṃ nānā-  
kāravīcārasāracaturaiḥ nānāvidhacintaviśeṣaṇ nipuṇaiḥ (read  
°cintāviśeṣaṇipūṇaiḥ?) vidvatbhir nnityair vacanaiḥ upani-  
ṣadvākyaḥ jadyāpi (?) na niścīyate tad ādyaṃ paraṃ vastu  
divyair mmadhurai[h]s satsūktisaṃśodhitaiḥ mṛdūktisaṃśo-  
dhitaiḥ Jayadevakāvyaghaṭitaiḥ gītagovindavākyaḥ sārasya  
sīmā \*<sup>1</sup> ṣaḥ bhaktiviśeṣaśālināṃ cetasi cakāstu sphuratu ||  
iti śrīgītagovindavyākhyāne sarasarasīruhākṣo nāma dvā-  
daśas sarggaḥ || śrīkṛṣṇāya namaḥ ||

### 137.

WHISH No. 139.

Size:  $11\frac{5}{8} \times 1\frac{3}{4}$  in., (1) + 70 + (1) leaves, from 8 to 10 lines on a page.

Material: Palm leaves.

Date: Probably middle of 18<sup>th</sup> cent.

Character: Malayalam.

The *Sūryasiddhāntavivaraṇa*, a Commentary on the  
*Sūryasiddhānta*, by *Parameśvara*, pupil of *Rudra*, in  
13 Adhyāyas.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu ||  
gurubhyo namaḥ || lokāmbāyai namaḥ | śrisūryāya namaḥ  
cidrūpakāraṇaṃ sarvagataṃ kṣīragatājyavat yad yogidrīṣyañ  
jagatas tam mahāhamsaṃ āśraye | vyākhyātaṃ bhā-  
skariyaṃ laghu tad anu mahābhāskariyaṃ sabhāṣyaṃ  
paścāl līlāvatī ca grahagataviśayaṃ kiñcid anyac ca yena  
soyaṃ śrī-Rudraśiṣyo vadanajasīśave sūryasiddhāntasama-  
sthaṃ vakṣyaty aspaṣṭaṃ artthaṃ gaṇitaviśayaḥ karma  
tatraiva hi syāt | tatra tāvat bhagavatā sūryeṇa Mayā-  
yoditaṃ sūryasiddhāntaṃ vivakṣur ayam ācārya iṣṭadevatā-  
praṇāmapūrvakam Mayasūryayos saṃvādamayaprasānottare

\* Akṣara indistinct, looks like jū or ōjū.

niyuktasya sūryāṃśasya puruṣasya vacanaṁ ca kramāt pradarśayati | acintyāvyaktarūpāya, etc.

F. 11:—iti sūryasiddhāntavivarane prathamoddhyāyaḥ ||

F. 20b:—iti Pārameśvare sūryasiddhāntavivarane dvitīyoddhyāyaḥ ||

F. 31:—iti Pārameśvare tripraśnāddhyāyas tṛtīyaḥ ||

Adhyāya IV ends f. 34b, A. V f. 37b, A. VI f. 40b, A. VII f. 44, A. VIII f. 47b, A. IX f. 50, A. X f. 52b, A. XI f. 55b, A. XII f. 68b.

It ends:—etat te sarvam ākhyātam rahasyam param atbhutam brahmaitat paramam puṇyam sarvapāpaprāṇāśanam . . . . . evam upasamhṛtam śāstram nīlābjyos saṃgamāt saumye sthiteṇa paramādinā siddhāntam vivṛtam sauram īśvareṇaivam atppaśaḥ<sup>1</sup> || iti Pārameśvare sūryasiddhāntavivarane trayodaśoddhyāyaḥ || śrīlokāmbāyai namaḥ || śrīsūryādisarvagrahebhyo namaḥ || śrīsarasvatīprasādika ||

### 138.

WHISH No. 140.

*Size:*  $9\frac{3}{4} \times 1\frac{5}{8}$  in., (1) + 97 + (1) leaves, from 7 to 9 lines on a page.

*Material:* Palm leaves.

*Date:* An entry by Mr. Whish is dated 1817—which is very strange, as the date given at the end of the MS. is the Kollam year 998, i. e. A. D. 1823.

*Character:* Malayalam. The leaves numbered by Akṣaras.

The *Sahasranāmāpadyavṛtti* or metrical Commentary on the *Viṣṇusahasranāman*.

It begins:—hariḥ śrīgaṇapataye namaḥ | avighnam astu | yasmād āsīj jagad idam akhilam yena vā tat praviṣṭaṁ jīvo bhūtvā khalu jalaravivan māyayā nirguṇopī (1) yasminn ante vilayantam parānandaṁ conam (2)<sup>2</sup> viṣṇum vande mama hr̥di nilayam śāśvatam śāntam ekam || sṛṣṭvādisargge kavim ātmamāyayā svānābhipatmād akhilārthasiddhaye (1) vedān sahāṃgair avadān (read avadat?) purātanān yas tam gurun naumi sadārthasiddhaye (1) Vyāsaśiṣyo mahātejās sa Vaiśampāyano munīḥ uvāca punar apy enam rājānam Jana-

<sup>1</sup> *Id est* alpaśaḥ.

<sup>2</sup> Metre wrong. Four Akṣaras wanting.

mejayam || śrutvāvadhārya niścītya dharmmān nānāvidhā(n)  
parān aśeṣeṇaiva kārtsnyena niśśeṣeṇāviśamkāyā | *etc.*

It ends:—śrīpūrvapūrṇṇapriyavādareṇa samparkasaṃśo-  
dhitamānasena vṛttir mmayā keśavapūrṇṇanāmnām (—?)  
sahasrasya samiriteyaṃ | laghuvṛttir iyaṃ haripādayugan  
dṛḍhabhaktimatā kathitā vimalā suvimṛśya naro yadi tāṃ  
prapāthed dhṛtikṛtyaharim sa vimuktimayāt | iti śrisahasra-  
nāmapadyavṛttau daśamaśatam samāptam || || śubham  
astu | śrī-Vedavyāsāya namaḥ, *etc.* (Date *etc.* in Malayalam  
language.)

### 139.

#### WHISH No. 141.

*Size:*  $7\frac{5}{8} \times 1\frac{1}{2}$  in., (1) + 102 + (1) leaves, 6 or 7 lines on a page.

*Material:* Palm leaves.

*Date:* Kollam year 999, or A. D. 1824.

*Character:* Malayalam.

*Śoḍaśakriyā*, a manual of domestic ceremonies (Jāta-  
karman, Upanayana, Marriage, *etc.*), according to the  
school of *Bodhāyana*, in the Malayalam language, the  
Vedic Mantras being quoted in Sanskrit, e. g.: f. 9b:—  
mantram aśmā bhava paraśu(r) bhava hiranyam asṛtam  
bhava | vedo mai (read vai) putranāmāsi sa jīva śaradaś  
śatam indraḥ śreṣṭhāni draṇāni dhehi cittin dakṣasya  
subhagatvam asme, *etc.* See Mantrapāṭha II, 12, 1; 11, 33.

F. 35:—mantram ā tiṣṭhemam aśmānam aśmeva tvam  
sthiro bhava abhi tiṣṭha pṛtanyatas sahasva pṛtanāyataḥ | ...  
mantram yā akṛntann avayan yā atanvata yāś ca devīr  
antān abhito dadhantha | tās tvā devīr jjarasā sam vya-  
yantv āyusmān idam pari dhatsva vāsaḥ | See Mantrap. II,  
2, 2; 5.

F. 67:—mantram | sakhāsi saptapadā abhūma sakhyān  
te gameya | sakhyāt te mā yoṣam sakhyān me mā  
yoṣṭhāḥ | See Mantrapāṭha I, 3, 14.

F. 79:—mantram yas tvā hṛdā kīrṇā manyamānomar-  
tṭyam marttyo jōhavīmi | jātavedo, *etc.* See Mantrap. II,  
11, 5.

140.

WHISH No. 142.

*Size:*  $9\frac{1}{2} \times 1\frac{3}{4}$  in., 103 leaves, 9 or 10 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Malayalam.

The *Nārāyaṇīya*, a Stotra (by *Nārāyaṇa Bhaṭṭa* of Kerala). On the last page there is the following entry by Mr. C. M. Whish: "Nārāyaṇīyam; by a native of Malabar of the Vaiṣṇava sect. The completion of the work by the author is dated 27<sup>th</sup> November 1586 O. S." The author is described as the 'most popular and well-admired author of *Prakriyāsarvasvam*, *Dhātukāvyam*, *Nārāyaṇīyam*, etc.', by the Mahārāja of Travancore, JRAS., vol. XVI, 1884, p. 449. See No. 114.

It begins:—*hariḥ śrīgaṇapataye namaḥ avighnam astu | sāndrānandāvabodhātmakam anupamitaṁ kāladeśāvadhibhyān niryyuktan nityam uktan nigamaśatasahasreṇa nirbhāsyamānaṁ aspaṣṭan drṣṭamātre punar urupuruṣār-tthātmakam brahmatatvaṁ tat tāvat bhāti sāksāt gurupavanapure hanta bhāgyaṁ janānām | etc.*

F. 18 marg.: *venasya kathā |*

F. 22 marg.: *ajāmīlakathā |*

F. 24b marg.: *hiranyākṣakathā |*

F. 25 marg.: *narasiṃhāvatāram |*

It ends:—*ajñātvā te mahatvaṁ yad iha nigaditaṁ viśvanātha kṣamethā(h) | stotraṁ caitat sahasrottaram adhikataṁ tvatprasādāya bhūyāt | dvedhā nārāyaṇīyaśrutiṣu ca januṣā stutyatāvarṇanena sthitaṁ līlāvatārair idam iha kurutām āyurārogyasaukhyam || śrīkṛṣṇāya namaḥ nārāyaṇīyam samāptaṁ || śrīgurubhyo namaḥ || etc.*

141.

WHISH No. 143.

*Size:*  $9\frac{3}{4} \times 1\frac{3}{4}$  in., (1) + 189 leaves, 8 or 9 lines on a page.

*Material:* Palm leaves.

*Date:* Kollam 981, i. e. A. D. 1806, according to the scribe's colophon (written in Malayalam language) at the end of the MS.

*Character:* Malayalam.

The *Smṛticandrikā*, by *Deva* or *Devanna Bhaṭṭopādhyāya*, son of *Keśavāditya Bhaṭṭopādhyāya*, Pariccheda I of the *Vyavahāra-kāṇḍa*. Another copy of the same work as No. 129 (1) (Whish No. 128).

## 142.

### WHISH No. 144.

*Size:*  $14 \times 1\frac{1}{2}$  in., (1) + 99 leaves, 11 lines on a page.

*Material:* Palm leaves.

*Date & Scribe:* The MS. was copied by Kṛṣṇadvija in the Kollam year 985, i. e. A. D. 1810, according to the scribe's colophon:—Kollam tollāyiratta empattañcāmata makaramāsam añcāntiyyati coppāccayum rohiṇiyum śuklapakṣattit dvādaśiyum Simhaḥ karanavum kuṭiyadivam vātālayeśānugraheṇa Kṛṣṇadvijena likhitam pustakam ||

*Character:* Malayalam.

The *Śrutirañjinī*, a Commentary on *Jayadeva's Gītagovinda*, by *Lakṣmīdhara*, in 12 Sargas.

Another copy of the same work as No. 113 (1) (Whish No. 111).

## 143.

### WHISH No. 145.

*Size:*  $9\frac{7}{8} \times 1\frac{1}{4}$  in. (and  $7\frac{1}{4} \times 1\frac{3}{8}$  in.), 16 + 21 + 19 + 5 + 11 leaves, 6 (4, 5, or 7) lines on a page.

*Material:* Palm leaves.

*Date:* Early 19<sup>th</sup> cent.?

*Character:* Malayalam.

Various collections of *Mantras* for Tantric worship, and fragments of Tantric treatises.

(1) A collection of 110 Mantras, beginning:—om hrīm śrīm klīm āṃ (?) nityakāmeśvarī klīm sarvasatvavaśanka-

riṣenaḥ sarvaśrīpuruṣaśaṅkarī aiṁ klīm sauḥ sauḥ klīm  
aiṁ hrīm namo bhagavativiccai (?) mahāśrīpurasundaryyai  
namaḥ, *etc.*

F. 10b:—na guror adhikaṁ na guror adhikaṁ na guror  
adhikaṁ na guror adhikaṁ śivaśāsanataś śivaśāsanataś  
śivaśāsanataś śivaśāsanataḥ | 110 | śrīgurucaraṇāravindā-  
bhyāṁ namaḥ ||

(2) A fragment begins on f. 11:—ādhāre liṅganābhau  
hrdayasarasije tālumūle lalāṭe dvaipatre ṣoḍaśāre dviḍaśa-  
daśadale dvādaśārddhe catuṣke vāsānte bālamaddhye ḍa-  
phakarasahite kaṇṭhadeśe svarāṇāṁ haṁsan tatvārtha-  
yuktaṁ sakalādalayutaṁ varṇnarūpan namāmi | *etc.*

This fragment breaks off on f. 13b, f. 14 contains some  
benedictions (namo gaṇeśāya namo vidhātre, *etc.*), ff. 15 & 16  
contain another fragment.

(3) Another Tantric treatise (or fragment), beginning  
(f. 1):—caturbhujāṁ mahāviṣṇuṁ śaṁkhacakraḡadādharaṁ  
manasā cintaye devaṁ mānasasṇānam ucyate khasthitaṁ  
puṇḡarikākṣaṁ mantramūrttiṁ harim smaret anantāditya-  
saṅkāśaṁ vāsudevaṁ caturbhujāṁ śaṁkhacakraḡadāpatma-  
dhāriṇaṁ vanamāliṇaṁ śyāmaḡaṁ, *etc.*

(4) A Collection of Mantras, beginning (f. 1):—atha  
pātraṁ viti | om prakṛtya vikārabuddhimataśrotratvak-  
cakṣujihvāghraṇāvākpāṇipāḡapāyūpastha - śabdasparśarūpa-  
rasagandha-ākāśavāyuvahnisalilabhūmyātmanā āsuddhata-  
tvena am āṁ aḥ aiṁ ātmatatvena sthūladehaṁ pariśo-  
dhayāmi śodhayeti brūyur āryyāḥ, *etc.*

F. 17 ends:—iti śaṁkha-pūjā | gāṁgaṁgāyai viśvarūpāyai  
sadāśivāmṛtāyai nārāyaṇāyai namo namaḥ |

Ff. 18—19 contain some tables of Mantras in four  
columns.

(5) Another collection of Mantras begins (f. 1):—Śukra  
rṣiḥ amṛtagāyatri cchandaḥ sarjjivani (read saṁjivani?) -  
rudro devatā aiṁ śukraśāpāṇāṁ klīm, *etc.*

(6) A Collection of 50 Mantras, beginning (f. 1):—hariḥ  
śrīgaṇapataye namaḥ śrīmadvāgdevatāyā tvā gaṇanāthaṁ  
praṇāmya ca natvā deśikanāthaṁ ca śivānandarasaṁ  
bruve || 1 ||

It ends:—ānandāmṛtapūritā harapadāmbhojālavāle sthitā sthairyopagghnam upetya bhaktilatikā śākhopaśākhā sthitā uccair mmānasakāyamānapaṭalim ākramya niṣkalmaṣā nityābhīṣṭaphalaprada bhavatu me salkarmmasamvarddhitā ॥ 50 ॥

144.

WHISH No. 146.

Size:  $9\frac{3}{8} \times 1\frac{3}{4}$  in., (1) + 52 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: 18<sup>th</sup> or 19<sup>th</sup> cent.?

Character: Malayalam.

(1)

The *Praśnasamgraha*, from the *Sārasamgraha*, a treatise on astrology.

It begins:—śṛiṅaṇapataye namaḥ avighnam astu śrī-sūryādisarvagrahebhyaḥ namaḥ (1) sūryendvagnivilocanam girisutāraktam budhāntasvṛkam deveḍyam rajatācalendra-bhṛgubhūḥ koṇādhivāsotsukam sarppālamkṛtacāruvighraha-mayam vṛddhokṣaketum bhaje kaṇṭhāntarggatakālākūṭa-gulīkaṁ cellūranātham śivam | 1 | maddhyāṭavyadhipam pranamy kamalam prāṇeśvaram sampade kṛṣṇīyaprabhṛtim vicārya bahudhā praśnāgamān aṅjasā samgrhyāpi gurū-ditam laghudhiyā(m) bodhāya padyair nnavaḥ prechāsam-graham ādadhāmy aham asau deya(=daiva)jñatustiyai bhavet | 2 | skandheṣu triṣu saśramāḥ kṛtamanās siddhānta-bhedeṣu vā pañcav āttamantrattamo (read °manastamo?) nipunadhīrācāryavān satyavān daivajñāḥ kṛtanityakarmakaraṇo japtāttamanthro grahān pañcāṅgekṣaṇapūrvakam hi gaṇaye dāntātata (?) svasthādhi(h) | 3 |

F. 2b:—daśabhir nnavasamyuktaiḥ padyair iti samīritā dūtalakṣmādikādhyāyaḥ prathamāḥ praśnasamgrāhe ॥

F. 4b:—iti sārasamgrāhe praśnaśāstreṣṭamamgāddhyāyo dvitīyaḥ ॥

F. 5b:—iti sārasamgrāhe praśnaśāstre sugrīvapraśnā-ddhyāyas tṛtīyaḥ ॥

F. 22:—iti sārasamgrāhe praśnaśāstre grahavivaraṇā-ddhyāyo daśamaḥ ॥ F. 32b:—ity āyu(h)praśnaḥ ॥ ślokanām

śatakenaivam āyuhpraśna udāhṛtaḥ saikena daśakenātha  
vivāhapraśna ucyate ॥

It ends (f. 38b):—uktam āgamabhāvena saptivarṣā-  
nāmrgayāyudhoḥ lakṣaṇam vimśatislaukair (sic) ity evaṃ  
praśnasamgrahaḥ ॥ iti praśnasamgrahaḥ ॥ ॥ ॥ iti praśnasam-  
grahaṃ samāptam ॥

(2)

Fragment of the *Laghvī Jātakapaddhati*, and other  
fragments not identified (ff. 38b—52).

It begins (f. 38b):—hariḥ natvādyam parameśvaram ga-  
napatiṃ sūryendubhūvṛtividvāgiśāsphujidāki(?)rāhuśikhino  
devān gurūṃś cākhilān kṛṣṇīyād aparāś (read °rāc?) ca  
sāram api yet (read yat) kiñcit samādāya tacchā(s)tram śi-  
ṣyahitāya saṃgraham ahaṃ vakṣyāmi saṃkṣepataḥ janma-  
yuktaphalāni janmasamaye jñātvā salagnān grahān daiva-  
jñāḥ pravadet tathaiva sakalam praśnodayarkṣād api pra-  
śnam janma samam phaleṣu sudhiyaś śamsanty avijñātam  
apy adeśyam viduṣā hi varyam akhilam praśnopadeśād  
yataḥ tithyrkṣeṣu śubheṣu saumyadinakṛdvārenukūlekhile  
deyva(read daiva)jñam vidhivat prasādyā sumatin datvā  
param prābhṛtam prāhne prechatu prechakas tv abhimatam  
nirddhārya buddhyaiva tad rāmye bhūmitaleṣu maṃgalayute  
cakram likhed daivavit | etc.

F. 46b:—madane priye mṛti sukhe putro yathā sam-  
bhavaḥ hāra syāt guṇasamyutir gguṇaguṇāhārāhṛtā svā  
daśā labdhāny antarajā daśātha vidaśā sādḍhyā tataś  
coktavat | 40 | iti jātakapaddhatir llaghvī ॥ ॥

Then follows (f. 46b)<sup>1</sup>:—hariḥ śonarkaniśākarakṣiti-  
javim (?)<sup>2</sup> jivāsphujitsūryajān vighneṣaṃ svagurūn prānamya  
śirasā devīn ca vāgiśvarīm praśnajñānavidhau Varāhamihirā-  
patyas sa yad vastur<sup>3</sup> llokānām hitakāmyayā dvijavaraś  
ṭikāṃ karoty albhutām |

<sup>1</sup> This is (as Prof. Aufrecht informs me) the beginning of *Utpala's*  
Commentary on the *Śatpañcāśikā* of *Prthuyāśas*, the son of *Varā-*  
*hamihira*. See Ind. Off. V, p. 1059 (No. 2993).

<sup>2</sup> keśājarka° . . . °vijjivā°. Ind. Off. MS.

<sup>3</sup> Varāhamihirācāryasya sadvastuni lo°. Ind. Off. MS.

This is only a fragment of one page. The next two leaves also contain fragments of which not much can be made.

Ff. 49—52 contain Mantras and invocations, and it is doubtful whether the leaves belong together.

145.

WHISH No. 147.

*Size:*  $7\frac{1}{2} \times 2$  in., (2) + 62 + 46 + 32 + 12 + (2) leaves, from 8 to 12 lines on a page.

*Material:* Palm leaves.

*Date:* An entry by Mr. Whish is dated 'Calicut 1822', and at the end of the Tarkasamgrahadīpikā the date Kollam 997 (also corresponding to A. D. 1822) is given.

*Character:* Malayalam.

(1)

The *Sāṅkhyasaptati*, or *Sāṅkhyakārikā*, by *Īśvarakṛṣṇa* (ff. 1—7). See No. 104.

It begins:—*hariḥ śrīgaṇapataye namaḥ avighnam astu duḥkhatrayābhigātāy jijñāsā tadapaghātake hetau drṣṭe sāpārthā cen naikāntātyantatobhāvāt | etc.*

It ends (f. 7):—*iti saṁkhyāsaptati samāptāḥ | śaṭ-triṁśatā saṁghaṭitāya tatvais tvagādisaptāvaraṇo bhavāya etc.*

(2)

The *Jayamaṅgalā*, a Commentary on the *Sāṅkhyasaptati*, by *Śaṅkara* (ff. 7—62).

It begins (f. 7b):—*hariḥ śrīgaṇapataye namaḥ || adhi-gatatatvālokaṁ lokottaravādinam prapamya munim kriyate saptatikāyāḥ tīkā jayamaṅgalā nāma prekṣāvantonuḁte prayojane na kvacit pravarttanta iti prayojanam ucyate | tatvajñānān mokṣaḥ tatvāni pañcaviṁśatiḥ | tathoktam pañcaviṁśatitatvajño yatra kutrāśrametarāḥ jaṭi muṇḁi śikhī vā vimucyate nātra saṁśayaḥ | etc.*

It ends (f. 62):—*iti śrīmatparamahamṣaparivrajā (read °parivrajakā) cāryaśrī-Govindabhagavatpūjyapādaśiṣyena śrī-Śaṁkarabhagavatā kṛtā sāṁkhyasaptatītikā samāptā | śrī-sarasvatyai namaḥ śrīkṛṣṇāya namaḥ ||*

(3)

The *Tattvakaumudī*, a Commentary on the *Sāṅkhyasa-  
ptati*, by *Vācaspatimiśra* (ff. 1—40). See No. 104 (3).

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu  
ajām ekām lohitaśuklākṛṣṇām bahviḥ prajāś sṛjamānān  
namāmah ajā ye tān juṣamānā bhajanto jahaty enām  
bhuktabhogān numas tām । Kapilāya mahāmunaye munaye  
śiṣyāya tasya cāsuraye Pañcaśikhāya tatheśvarakṛṣṇāya  
vayan namasyāmah । iha khalu pratipipitsitam arttham  
pratipādayan pratipādayitāvadheyavacano bhavati, etc.

It ends (f. 40):—iti śrī-Vācaspatimiśraviracitā sām-  
khyasaptatiṭikā samāptaḥ ॥ kumudānīva cetāṃsi bodhayanti  
satām sadā śrī-Vācaspatimiśrāṇām kṛti syāt tattvakaumudī ॥  
akṣaram yat paribhraṣṭam mātṛāhinaṁ tu yat bhavet  
kṣantum arhanti vidvāmsaḥ kasya nāsti vyatikramaḥ ॥ śrī-  
gurubhyo namaḥ ॥ ॥ ॥

(4)

A fragment, not identified (ff. 41—46).

F. 41 begins:—te vidhāsyati alam utkaṇṭhayā tavety  
upadeśe tuṣṭiḥ sākālākhyogha ucyāte yā tu na kālān nāpy  
upādānāt prakṛter vivekakhyātir api tu bhāgyā deva ata  
eva madālasāpatyāni bālāni mātur upadeśamātrā devavi-  
vekakhyātimanti muktāni babhūvuḥ, etc.

(5)

The *Tarkasaṃgrahadīpikā*, a Commentary by *Annam-  
bhaṭṭa* on his own *Tarkasaṃgraha* (ff. 32).

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu  
viśveśvaram sāmnamūrttim praṇipatya girām gurum ṭikām  
śiśuhitām kurve tarkasa(m)grahadīpikām । etc.

It ends:—ity Annambhaṭṭopādhyāyākṛtatarkkasam-  
grahadīpikā samāptā ॥ ॥ śrīmahātripurasundaryai namaḥ ॥ etc.  
(Date etc. in Malayalam language.)

(6)

The *Tarkasaṃgraha*, by *Annambhaṭṭa* (ff. 12).

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu nidhāya hr̥di, *etc.*

It ends:—Kāṇādanyāyamatayor bālavutpattisiddhaye Annambhaṭṭena viduṣā racitas tarkkasamgrahaḥ tarkkasamgrahas samāptaḥ || śrī-Vedavyāsāya namaḥ śrīgurave namaḥ.

# 146.

WHISH No. 148.

*Size:*  $7 \times 1\frac{3}{4}$  in., 4 + 129 + 60 leaves, from 6 to 9 lines on a page.

*Material:* Palm leaves.

*Date:* Kollam 992, i. e. A. D. 1817. (Date given in Malayalam language on f. 129.)

*Scribe:* Dāmodara.

*Character:* Malayalam.

(1)

Ff. 1—4 contain some fragments, not identified.

(2)

The *Sarvārthacintāmaṇi*, an astrological treatise, by Venkaṭanāyaka, son of Appayārya. Fragment only (ff. 1—22). See Hultsch II, No. 1307, p. 128.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu | śrīmaccheṣagiriṣṭhale vinilayam śrī-Vemkīteṣam gurum natvā Vemkītanāyakas tv anudinam jātopayayāt<sup>1</sup> sudhīḥ *etc.*

F. 22b breaks off with the words:—rāhau vilagne sakujerkaputre rāhau br̥hatbījmihāhurāryyāḥ lagne śca + e.

(3)

Fragment of the first Sarga of the Bālakāṇḍa of Vālmīkī's *Rāmāyaṇa* (f. 23).

F. 23 begins:—lokaṁ gamiṣyati idaṁ pavitraṁ pāpa-ghnam puṇyam vedaiś ca sammitaṁ yaḥ paṭhed rāmaceritaṁ sarvapāpaiḥ pramucyate . . . . ., and ends:—iti śrīrāmāyaṇe ādikāvye śrīyāmadvādikāṇḍe śrīnārada-vākya-śrīsamkṣepo nāma prathamas sarggaḥ || . . . śrīgaṇapataye namaḥ |

<sup>1</sup> Read jātoppayāryyāt with Dr. Hultsch' MS.

(4)

Ff. 23 b—129 contain several fragments partly in Sanskrit, partly in Malayalam, which I cannot identify.

(5)

¶ A Malayalam Commentary on the *Karanapaddhati* (Astrology?). Ff. 1—60.

147.

WHISH No. 149.

*Size:*  $7\frac{1}{2} \times 1\frac{1}{2}$  in., (1) + 160 + (3) leaves, generally 7 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Malayalam.

The *Keralamāhātmya* from the *Bhūgola-Purāṇa*.

It begins:—lakṣmigrāme samāgatya bhagavān bhrṅgundanah grāmaṇin kalpayām āsa tasmin saptadaśa dvijān kañcidvijam dvijeṣv atra āṅgīrānvayam eva ca kṣetrakāryāya rāmas tu lakṣmīśaśyālaye nrpa, etc.

F. 6 b:—iti śrībhūgolapurāṇe keralamāhātmye addhyāyaḥ ||

F. 39 b:—iti śrībhūgolapurāṇe pañcāśodhyāyaḥ ||

F. 50 b:—iti śrībhūgolapurāṇe keralamāhātmye gargga-yudhiṣṭhirasamvāde addhyāyaḥ ||

F. 92:—iti keralotbhave niḷanadīmāhātmye pañcamo-ddhyāyaḥ ||

F. 131 b:—iti śrībhūgolapurāṇe umāmaheśvarasamvāde keralamāhātmye samkṣepo nāma prathamodhyāyaḥ ||

F. 155:—ity agastyasamhitāyām keralotbhave iksunadīmāhātmye pañcapañcāśodhyāyaḥ ||

It ends:—iti keralotbhave sthaleśamāhātmye catuṣṣaṣṭiś-śatātamodhyāyaḥ || śubham bhavatu ||

148.

WHISH No. 150.

*Size:*  $11\frac{3}{4} \times 1\frac{5}{8}$  in., 209 leaves (the first of which is missing), 7 lines on a page.

*Material:* Palm leaves.

*Date:* 17<sup>th</sup> or 18<sup>th</sup> cent.?

*Character:* Malayalam. The leaves are numbered by Akṣaras.

*Injuries:* The first two leaves damaged.

The *Sūtasamhitā* of the *Skanda-Purāṇa*. The Śivamāhātmyakhaṇḍa wants the beginning (one leaf), the Jñānayoga and Mukti Khaṇḍas are complete, the end of the Yajñavaibhavaḥkhaṇḍa is missing. See No. 76.

F. 3:—iti śrīskānde purāṇe sūtasamhitāyām śivamāhātmyakhaṇḍe prathamoddhyāyaḥ ||

The Śivamāhātmyakhaṇḍa ends (f. 41):—iti skānde purāṇe sūtasamhitāyām śivamāhātmyakhaṇḍe trayodaśoddhyāyaḥ || śivamāhātmyakhaṇḍas samāptaḥ ||

The Jñānayogakhaṇḍa ends (f. 83):—iti ... jñānayogakhaṇḍe samādhividhir vimśatitamoddhyāyaḥ || samāptā jñānayogakhaṇḍaḥ ||

The Muktikhaṇḍa ends (f. 112):—iti ... muktikhaṇḍe navamoddhyāyaḥ || muktikhaṇḍas samāptaḥ ||

The MS. breaks off in the middle of the 39<sup>th</sup> Adhyāya (which begins f. 204) of the Yajñavaibhavaḥkhaṇḍa.

## 149.

WHISH No. 151.

*Size:*  $7\frac{5}{8} \times 1\frac{1}{2}$  in., (1) + 1 + 109 + (1) + 20 + 29 + (1) leaves, 7 or 8 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> cent.?

*Character:* Malayalam.

(1)

The *Abhijñānaśākuntala*, by *Kālidāsa*, in 7 Acts.

It begins:—hariḥ śrīgaṇapataye namaḥ nāndyante tataḥ praviśati sūtradhāraḥ yā sraṣṭus sṛṣṭir ādyā vahati vidhihutaṃ yā havir yā ca hotra (read hotrī) ye dve kālāṃ vidhatta śruti viśayaguṇā yā sthitā vyāpya viśvaṃ yām āhus sārva bhūtaprakṛtir iti yayā prāṇināḥ prāṇavantaḥ pratya-kṣābhīḥ prapannas tanubhir avatu vas tābhir aṣṭābhir īśaḥ | naipatthyābhimukhaṃ avalokya | āryye yadi naipatthyavi-

dhānam avasitam itas tāvad āgamyatām | praviśya naṭi |  
ama ia hmi | sū | abhirūpabhūyiṣṭhā pariśad eṣā adya khalu  
Kālidāsagrathitavastunā navena nāṭakenopasthātavyam  
asmābhiḥ | etc.

The first Aṅka ends f. 16b, the 2<sup>nd</sup> A. f. 30, the 3<sup>rd</sup> A. f. 42, the 4<sup>th</sup> A. f. 58, the 5<sup>th</sup> A. f. 72b, the 6<sup>th</sup> A. f. 94b.

It breaks off (f. 109b) with:—api ca | tava bhavatu  
vidaujāḥ prājjavrṣṭi(h) prajāsatatayajñas (sic) svarggiṇo bhā-  
vayālaṃ yugaśataparivarttā. (Verse 193 in Böhtlingk's  
edition.)

(2)

The *Dakṣayajñaprabandha*, a poem.

The Catalogue of the Library of the India Office, vol. II, part I, p. 65 mentions a 'Dakṣayajña, by Rāmanārāyaṇa', published Calcutta 1881. The same work?

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu  
śrīmatkailāsaśaile sakalagaṇacamūcakrasampūrṇasānau sā-  
nandaṃ pārijātaprasavasulabhilān (?) mānayan mandavātān  
pratyagrapremahr̥dyām anīśam anusaran dakṣajāmikṣu (?)  
cāpakriḍābhedair anaiṣit kamapi sa samayaṃ somalekhā-  
kalāpaḥ || 1 ||

It ends (f. 20):—sadyas samprāpya satrakṣitim anumili-  
tām prākṛtaiḥ prāptajīvaiḥ datvā rudrasya bhāgaṃ vidhi-  
vad avahitās satraśeṣaṃ samāpya svasthā svam svan nivā-  
saṃ prayayur atisukhas sopi dakṣo babhūva || iti dakṣaya-  
jñaprabandhaṃ samāptaṃ || ||

(3)

A fragment, not identified.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu  
sākaṃ rājā sagarbhyais samayajalanidhiṃ dustaraṃ sādhu  
tīrtthā (read tīrtvā?) nirmukto vaktrarandhrād vidhur iva  
tamaso bhāsamāno nitāntaṃ pāṇim pārtthātmajenātbhuta-  
bhujamahasā grāhayann uttarāyās santuṣyaṇ bandhuvarggais  
saha śamanasuto mātṣyapuryāṇy avātsit | etc.

It ends:—mātrvācam acirān niśamya padatārit (?)<sup>\*</sup> vīṇi-  
namaskaric (?) cādareṇa nijasodaraṇ ca samudaṃ praṇamya

\* The metre requires a short syllable.



*Character:* Malayalam. The leaves are numbered by Akṣaras, in the same way as No. 19.

*Injuries:* Leaves 93 and 94 damaged, half of leaf 100 lost.

(1)

The *Alaṃkārasarvasva* by *Rājānaka Ruyyaka* or *Maṅkhuka*. Our MS. mentions Maṅkhuka as the author's name. In Burnell, Tanjore, p. 54a, the name of the author is given as 'Kāśmīrasāndhivigrahikamaṅkhuka.' Generally Rājānaka Ruyyaka (or Rucaka) is mentioned as the author of our work. Thus in the edition published in the 'Kāvyamālā' (No. 35, Bombay 1893); also in the Bodleian MS. Wilson 406 (Aufrecht-Oxford 210a), where Ruppaka is a mistake for Ruyyaka. Mitra, Notices No. 3015 (vol. IX, p. 117) has Rājānaka Rucaka. Bühler (Report, pp. 51, 67 seq.) has shown that Rājānaka Ruyyaka was the Guru of Maṅkha or Maṅkhaka (who wrote his Śrīkaṇṭhacarita between A. D. 1135 and 1145). Is Maṅkhuka identical with Maṅkhaka, and was he the real author of the Alaṃkārasāstra which his Guru appropriated to himself?

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu namaskṛtya parāṃ vācan devīn trividhavigrahāṃ nijālaṃkārasūtrāṇāṃ vṛtyā tālparyam ucyate iha bhāmahotbhāṭa-prabhṛtayas tāvac cirantanālaṃkārakārāḥ pratiyamānam arttham vācyopaskāratayālaṃkārapakṣanikṣiptam manyante tathā hi, etc.

It ends:—śabdālaṃkāratvaprasaṃgāt tasmād āsrayāśrayibhāvenaiva cirantanamatānusṛtiḥ || samāptaṃ cedam alaṃkārasarvasvaṃ || iti Maṅkhuko vitene kāśmīrakṣitipāsāndhivigrahikaḥ sukavimukhālaṃkāraṇ tad idam alaṃkārasarvasvaṃ || || || namaś śivāya śāntāya || || || śubham astu || || ||

(2)

A fragment (4 leaves, marked ka, kha, ga, gha), not identified.

It begins:—iha viśiṣṭau śabdārthau kāvyam tayoś ca

vaiśiṣṭyan dharmamukhena vyāpāramukhena vyamgyamu-  
khena vā iti trayāḥ prāyahpakṣāḥ ādyepy alamkārato guṇato  
veti dvaividdhyam, etc.

It ends:—trirūpatvād iti pakṣadharmmatvam sapakṣe  
satvam vipakṣād vyāvṛttir iti trīṇi rūpāṇi || vākyaṇyāyo mī-  
māṃsakanyāyāḥ ||

## 152.

WHISH No. 155.

Size:  $13\frac{5}{8} \times 1\frac{7}{8}$  in., (1) + 137 + 39 + (1) leaves, from 10 to 12 lines  
on a page.

Material: Palm leaves.

Date: Probably copied for Mr. Whish in the early part of the  
19<sup>th</sup> cent.

Character: Malayalam.

(1)

The *Amarakośodghāṭana*, a Commentary on *Amarasimha's*  
*Nāmaliṅgānuśāsana*, by *Kṣīrasvāmin*. Not quite complete.  
See Aufrecht in Z. D. M. G., XXVIII (1874), pp. 103 seqq.;  
Burnell, Tanjore, p. 45.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu  
śrīgurubhyo namaḥ diśyāc chivāni śivayos tilakāyamānam  
gorocanārucilalāṭavilocanam vaḥ anyonyagādhaparirām-  
bhanipīdanena piṇḍibhavan bahir iva sphuṭitonurāgaḥ |  
adyāpy abhinnamudro yortthārtthibhir Amarakośa eṣa  
budhāḥ utpātyate yatheccham grhṇiddhvan nāmaratnāni |  
prakṛtipratyayavākyaair vyastasamastair nniruktinigadā-  
bhyām iti sapṭaṣṭaiḥ pathibhir nnāmnām pārāyaṇam kur-  
mmaḥ bhagnā abhidhānakṛto vivarītāraś ca yatra vibhṛā-  
ntāḥ nāmāni tāni bhaktum atigahanam aho vyavasitā smaḥ |  
sahajo yas samullāsaḥ kṣīrābdhes sopi mamṣyate candra  
ity atra kiṃ kurmo gatānugatikaṁ jagat | vastv eva tan  
na hi bhavet kriyatenyathā yat kaś chādayed dinamaṇim  
karasamputēna sāretarāntaravicāracaṇān pratirśyaṃs tenā-  
ham eva bata durjjana cakravartti | etc.

F. 21b:—ity Amarakośotghāṭane śabdādivarggas saṃ-  
pūrnṇaḥ ||

F. 107:—ity Amarakośotghāṭane vaiśyavarggas saṃpū-  
rnṇaḥ ||

F. 113:—iti śrī-Kṣīrasvāmyutprekṣite Amarakośotghā-  
tane bhūmyādikāṇḍo dvitīyaḥ | śūdravarggas sampūrṇaḥ ||

F. 128:—ity Amarakośotghātane saṁkīrṇavarggas saṁ-  
pūrṇaḥ ||

It breaks off (f. 137b) with:—śaradi bhavaś śaradaḥ |  
lakṣaṇayābhinavaḥ | adhr̥ṣṭopratiḥ | śuddho varṣā ca |  
vidvatsupragalbḥau viśāradau | vigataś śāradopratiḥ |  
doṣosya viśāradaḥ || || See Amarakośa III, 3, 94.

(2)

The *Campubhārata*, by *Mānaveda*, Stabakas I—VI.

Cf. 'Mānavedacampū', Aufrecht CC. p. 451.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu |  
lakṣmīm ātanutāt sa vo munivaro Vyāsābhidhānoniśaṁ  
yaḥ prāleyagirāv Apāntaratamorūpeṇa nityan tapaḥ tanvā-  
nasya kalāharer avikalā lokopakārodyatād rāg asyandata  
bhāratāmṛtajharī yasyeyam [āsyeyam] āsyendutaḥ | 1 | nṛtya-  
ntaṁ rajanīmukhe svapitaraṁ stutyaṁ trilokijanaḥ nityan  
tan nijakarmṇatālavavanair atyantam ānandayan āghnānaś  
ca yathālayaṁ bhūvi karāgrenorunādaṁ kṛpānighnātmā sa  
hi vighnarāja iha me vighnān vijeghniyatām | 2 |

F. 7:—iti śrī-Mānavedaviracite campubhārāte prathama  
stabakaḥ ||

It ends:—iti śrī-Mānavedaviracite campubhārāte ṣaṣṭha  
stabakaḥ || || atha bhūpatir atbhutāvadānam guṇasampra-  
ñjitasarvajivalokaṁ yuvarājapade yuvānam enaṁ bhāratam  
modabharāñcitobhyaṣiṇcat | 1 ||

153.

WHISH No. 158.

Size:  $7\frac{1}{2} \times 1\frac{5}{8}$  in., 35 + 5 + 4 + 9 + 14 + 44 leaves, 7 or 8 lines  
on a page.

Material: Palm leaves.

Date: 17<sup>th</sup> or 18<sup>th</sup> cent.?

Character: Malayalam.

(1—3)

Fragments of works, partly in Sanskrit, partly in Mala-  
yalam, not identified.

(4)

Fragment of a *Prayogasāra*, a work on ritual?

It begins:—hariḥ ataḥ param pravakṣyāmi yogaṁ paramadurllabham dharmamokṣapradan tatvan divyaṁ divyālayapradam niṣkalasyāprameyasya devasya paramātmāṇaḥ santānayogaṁ ity āhus samsārocchittisādhanam yogāt samādhis sāyujyaṁ sāyujyād divyasānmatā sā hi samsārasāndhānā hāvaṇi muktir iṣyate kāmakrodhas tathā lobho mohaś ca mada eva ca | mātṣaryaṇ ceti ṣaḍvarggo vairi jñeyo mumukṣuṇā yamaś ca nīyamas tadvad āsannaṁ prāṇadhāraṇam pratyāhāro dhāraṇā ca dhyānaṇ cāpi samādhitā, etc.

F. 8:—iti prayogasāre pañcamah paṭalaḥ || ataḥ param pravakṣyāmi yathāvac chaṁkulakṣaṇam nitye naimittike cāpi vāsadhīne ca karmaṇi dikvidikṣaṁśaye prāpte śamkuś śaraṇam ucyate, etc.

It ends (f. 9b):—praśastasūtrasūkṣman tu śamkunaivāvadhārayet yathāiva pūrvāparayāmyasaumyadigbhāgavi-jñānam ihopadiṣṭam samāsantastaviṣayaṁ vivicya kāryyāṇi karmanibandhanāni | iti prayogasāre ṣaṭdvīmśaḥ paṭalaḥ ||

(5)

Fragment of a work of the Prayoga kind, on witchcraft and domestic rites.

It begins:—hariḥ meṣamāmsamalākīrṇnatatketāmiṣadhū-pitāḍādimiphalasanpattim mahatim labhate parām | yasya kasyāpi māmsena gokṣīraguḷasaṁgiṇā tena siktena nāraṁgiḥ sūssvādākhyā<sup>1</sup> phalośritā | prathamam kusumo meṣaḥ kuṭhāreṇa kṣate kṛte jaṁghāyām tilacūrṇṇena samena madhusarpiṣā | etc.

F. 1 margin:—pādapadohālaprakāraavidhi.

F. 1b marg:—vrkṣasecanam.

F. 2 marg:—vijāropanam. (Read bijā°?)

F. 2b marg:—vrkṣavaicitryadohālabhedāḥ bijastambhanam.

F. 5 marg:—tilakosarvalokavaśyakaram.

<sup>1</sup> The reading of the syllable ssvā is doubtful.

F. 5b marg.:—ṛtunāśam.

F. 8 marg.:—vañjiraprakriya.

F. 9 marg.:—payastambhaḥ.

F. 10 marg.:—bhūnāgatailaprakārah. bhūnāgolpatti-prakārah.

F. 11b marg.:—dīrghakeśakaraṇam. keśavṛddhiḥ.

F. 12 marg.:—karṇavṛddhiḥ. kucavarddhanam.

F. 12b marg.:—strīmukhakāntikaraṇam. śyāmikāharaṇam. kāntisaurabhakaraṇam.

F. 13 marg.:—śarīradurgandhaharaṇam | dorddurāmodaharaṇam | vadanadurgandhaharaṇam | kāntisaurabhakaraṇam |

F. 13b marg.:—sussvarakaraṇam. atibuddhiprayogaḥ. kṣulpipāsāharaṇaprayogaḥ.

F. 14 marg.:—pipāsāharaṇam.

It ends (f. 14):—dugdhayuktaṃ phalaṃ dhātryādinaikaṃ peṣayet tataḥ sitājyasahitaḥ vācyāmodakaṃ bhakṣayet tu taṃ daśarātreṣu saṃhanti pipāsāṃ ca na saṃśayaḥ ||

(6)

The *Sambhava-Parvan* of the *Mahābhārata*, in twelve Adhyāyas. This MS. has been fully treated in my paper "On the South-Indian Recension of the *Mahābhārata*," *Indian Antiquary*, vol. XXVII, 1898, pp. 134—136.

154.

WHISH No. 159.

Size:  $10 \times 1\frac{1}{2}$  in., 1 + 72 + 1 leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: 17<sup>th</sup> or 18<sup>th</sup> cent.?

Character: Malayalam.

Injuries: Some leaves damaged by insects.

The *Prākṛtarūpavatāra*, a Prākṛt Grammar, by *Simharāja*, son of *Samudrabandhayajvan*. See Pischel, *Grammatik der Prakrit-Sprachen* (Bühler's Grundriss I, 8), Strassburg 1900, p. 42 seq.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu antarāyāndhatamasavidhvamsanavibhākaraṃ daityavar-

tmopamarddendū vande karimukham mahah (read aham?) |  
uttarābhimukhā bhaktā yasya vācaspatāv api bhajāmi bhā-  
gadheyan tam prasannam dakṣiṇāmukham | setum vyākhyā-  
narūpaṁ gahanam akṛta yaś śāstrasāhityasindhor buddhyā  
baddhvā yathārtham vyaracayata nijam sindhubandheti-  
samjñam natvā tam yāyajukam nigamavidhividam tātam  
asya prasādād vyaktam rūpavatāram viracayati mitam  
Simharāt prākṛtiyam | iha prākṛtaśabdās tridhā | sam-  
skṛtasamās samskṛtabhavā deśyās ceti | *etc.*

F. 13:—ity ajantāḥ pullingāḥ parisamāptāḥ || athājantā  
strilingā ucyante |

F. 72b ends:—yuṣmadādibhyaḥ parasya chasya dīdāro  
bhavati | tuhmārā | ahmārā | anyādrśasyānnā irāvarā isau ||

Ff. 73—75 are omitted.

It ends on f. 76:—\*\*\*\*: ssagrṇpau drśigrahoḥ | vassadi |  
grṇnadi || || iti sakalavidyāviśāradasya Samudrabandhaya-  
jvanas sūnūnā Simharājanāmādheyena viracite prākṛtarū-  
pavatāre śaurasenyaḍivibhāgas samāptāḥ ||

## 155.

WHISH No. 160.

Size:  $6\frac{7}{8} \times 1\frac{5}{8}$  in., (1) + 103 + (1) leaves, 9 or 10 lines on a page.

Material: Paper.

Date: 17<sup>th</sup> or 18<sup>th</sup> cent.?

Character: Malayalam.

The *Amarakośa*, or the *Nāmaṅgānuśāsana* by *Amara-  
siṃha*.

It begins:—hariḥ śṛigaṇapataye namaḥ avighnam astu |  
yasya jñānadayāsindhor, *etc.*

It ends<sup>2</sup>:—dvandveśvabaḍavāv aśvabaḍavā na samāhrte  
kāntas sūryenduparyāyapūrvoyahpūrvakopi ca vaṭakaś cā-  
nuvakaś ca kuḍumgakaḥ liṅgādisamgrahavarggaḥ || iti trti-  
yakāṇḍas samāptāḥ | *Amarakośakāṇḍam etc.*

<sup>1</sup> Leaf damaged.

<sup>2</sup> See III, 5, 16—17.

156.

WHISH No. 162.

*Size:*  $7\frac{1}{2} \times 1\frac{3}{4}$  in., 137 leaves, 8 lines on a page.

*Material:* Palm leaves.

*Date:* 17<sup>th</sup> or 18<sup>th</sup> cent.?

*Character:* Malayalam. Leaves numbered by Akṣaras.

The *Śivadharmottara*, in 12 Adhyāyas. See Aufrecht CC. p. 649.

It begins:—hariḥ śrīgaṇapataye namaḥ | avighnam astu |  
jñānaśaktidharam śāntaṁ kumāraṁ śaṁkarātmajam devā  
\*\* danam skandam Agastyaḥ paripreçhati bhagavan dar-  
śanāt tubhyam antyajasyāpi saṁgatīḥ saptajanmasu vipra-  
tva(m) svarggāt bhraṣṭasya jāyate yenāsi nātha bhūtānām  
sarveṣām anukampakaḥ atas sarvahitan dharmam saṁ-  
kṣepāt prabavihi me dharmā bahuvidhā devyai devena  
kathitāḥ kila te ca śrutās tvayā sarve preçchāmi tvām ahan  
tataḥ kimpradhānās śive dharmās sivavākyaṁ ca kīdrśam  
liṅgerccitaś śivaḥ kena vidhinā samprasidati vidyādānaṁ  
ca dānānām sarveṣām uttamaṁ kila tac ca śrutau dvije-  
ndrāṇān nānyeṣām samudāhṛtam tat puṇyam sarvavarṇā-  
nāṁ jāyate kena karmaṇā, etc.

F. 8b:—iti śivadharmottare goṣaḍaṁgavi(dhi)r nnāma  
prathamoddhyāyaḥ |

F. 25b:—iti śivadharmottare vidyārogyastutir nnāma  
dvitīyoddhyāyaḥ ||

F. 74b:—iti ... pāpagativīṣeṣo nāma saptamoddhyāyaḥ ||

F. 97:—iti ... svargginārakicihnāddhyāyo nāma ||

F. 112:—iti ... prāyaścittavidhir nnāma ekādaśoddhyā-  
yaḥ ||

It ends:—iti śivadharmottare skanda[h]prokte śivāgame  
gomāhātmyan nāma dvādaśoddhyāyaḥ || śivadharmottaram  
samāptam || namaś śivāya ||

157.

WHISH No. 163.

*Size:*  $7\frac{5}{8} \times 1\frac{3}{8}$  in., (1) + 1 + 52 + 2 + (1) + 17 [numbered from 7 to 23] + (1) + 1 + (1) + 1 + 20 leaves, 7 lines on a page.

*Material:* Palm leaves.

*Date:* 17<sup>th</sup> or 18<sup>th</sup> cent.?

*Character:* Malayalam. Leaves numbered by Akṣaras.

(1) A fragment of the *Bhagavadgītā*, breaking off at the beginning of the 14<sup>th</sup> Adhyāya (verse 14), followed by some fragments of works which I cannot identify.

It begins:—śrīgaṇapataye namaḥ avighnam astu | Dhṛtarā-  
ṣṭra uvāca | dharmmakṣetre kurukṣetre samavetā yuyu-  
tsavaḥ māmakāḥ pāṇḍavāś caiva kim akurvata Sañjaya |  
Sañjaya uvāca | drṣṭvā tu pāṇḍavanīkaṃ vyūḍhaṃ Duryo-  
dhanas tadā ācāryam upasaṃgamyā rājā vacanam abra-  
vīt | etc.

F. 4b:—iti śrībhagavatgītāsūpaniṣatsu brahmavidyāyāṃ  
yogaśāstre śrīkṛṣṇārjunasaṃvāde arjjuṇaviśādayogo nāma  
prathamoddyāyaḥ ||

The 13<sup>th</sup> Adhyāya ends f. 52. Then follows:—śrībha-  
gavān | param bhūyaḥ pravakṣyāmi jñānānāṃ jñānam utta-  
mam ya(j) jñātvā munayas sarve param siddhim ato ga-  
tāḥ, etc.

F. 52b ends:—pravṛddhe tu pralayaṃ yāti dehabhṛt  
tadottamavidā(m) lo.

Then follow two leaves, not numbered. The first leaf  
begins: — mūlāmbhoruhamaddhyakoṇavilasatbandhūkarā-  
gojvalāṇ jvalājālitendukāntilahari[m]m ānandasandāyinīm  
helalālitanīlakuntaladharaṇ nilottariyāṃśukāṃ kollūrādini-  
vāsinīm bhagavatīn dhyāyāmi mūkāmbikāṃ | etc.

A fragment of 17 leaves, numbered as leaves 7 to 23,  
begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu śuklā-  
mbaradharam viṣṇuṃ śaśivarṇṇaṃ caturbhujam prasanna-  
vadanam dhyāyet sarvavighnopaśāntaye | on namo bhaga-  
vate vāsudevāya on namo bhagavate puruṣottamāya on  
namo nārāyaṇāya on namas sarvalokagurave, etc.

F. 20:—akṣobhyas sarvapraharanāyudhaḥ | hariḥ | iti  
om kīrtanam yasya keśavasya mahātmanāḥ nāmnāṃ sa-  
hasraṇ divyānāṃ aśeṣeṇa prakīrtitam ya idam śṛṇuyān  
nityam, etc.

It ends (f. 23b):—kāyena vācā manasendriyair vā bu-

ddhyātmanā vānusrta svabhāvāt karomi yad yat sakalam  
parasmai nārāyaṇāyeti samarppayāmi | śubham astu ||

A fragment of one leaf begins:—hariḥ maheśvara ṛṣiḥ  
anuṣṭup chandaḥ | annapūrṇeśvari devatā | on namo bha-  
gavati annapūrṇeśvari annam me dehi dadāpaya svāhā ||  
Vāmeśvara ṛṣiḥ | gāyatrī chandaḥ | kumāramūrttir dde-  
vatā | etc.

(2) The *Ānandalahari*, by *Śaṅkarācārya*. See Haeberlin's  
*Kāvya-saṃgraha* pp. 246 seqq.

It begins:—śrīgaṇapatiaye namaḥ avighnam astu śivaś  
śaktyā yukto yadi bhavati śaktaḥ prabhavitum na ced evan  
devo na khalu kuśala spanditum api atas tvām ārādhyām  
hariharavirīṇcādibhir api prānantum stotum vā katham  
akṛtapuṇyaḥ prabhavati | 1 |

It ends: — pradīpajvālābhir ddivasakaranīrājanavidhis  
suhāsūteś candropalajalalavair argghyaracanā svakiyair  
ambhobhis salilanidhisauhityakaranan tvadīyābhir vāgbhis  
tava janani vācām stutir iyaṃ | 103 || yā kaṇṭhanālakaba-  
likṛtakālakūṭacchāyeva visphurati vakṣasi candramauleḥ sā  
me samastaduritāni kaṭākṣamālā tucchikarotu tuhinācala-  
kanyakāyāḥ ||

## 158.

WHISH No. 164.

*Size*:  $7 \times 1\frac{3}{4}$  in., 150 leaves (but the two first leaves are lost),  
from 7 to 9 lines on a page.

*Material*: Palm leaves.

*Date*: 17<sup>th</sup> cent.?

*Character*: Malayalam. Leaves numbered by Akṣaras.

*Injuries*: The MS. is in a very bad condition, many leaves being  
badly damaged.

(1)

*Śaṅkara's* Commentary on the *Bahvṛcabrahmana-Upa-  
niṣad*, i. e., the 2<sup>nd</sup> Āraṇyaka of the *Aitareya-Āraṇyaka*  
(ff. 3—108).

The beginning is lost.

F. 7:—atrānantarātīkrānte granthe mahāvratākhyam  
karmmadhigatam yasmin mahad ukthākhyam śāstram

bṛhati sahasralakṣaṇam śasyate tat karmmokthaśastro-  
palakṣitam ukthan nāmānekalokakāladevatādivibhedaviśiṣṭa-  
prānavijñānena samuccicīrṣi \*\*, etc.

F. 34b:—svargge loke sarvān kāmān āptvāmṛtas sama-  
bhavat samabhavad iti || iti śrī-Govindabhagavatpūjyapāda-  
śiṣyaparamahamsaparivrājakācārya-śrī-Śaṅkarabhagavatpā-  
dakṛtau bahvṛcabrahmaṇopaniṣadvivarāṇe prathamoddhya-  
yaḥ || prāṇa uktham ity etad avadhāritam tasya ca prāṇasya  
sarvātmatvan tañ ca sarvātmaprāṇam uktham aham asmīti  
vidyāt karmajñānādhikṛtaḥ puruṣaḥ, etc.

Adhyāya 2 ends f. 45b; Adhy. 4 f. 92; Adhy. 5 f. 103.

It ends:—iti śrī-Govindabhagavatpūjyapādaśiṣyaparama-  
hamsaparivrājaka-Śaṅkarabhagavatpādakṛtau bahvṛcabrah-  
maṇopaniṣatṭīkā samāptā || || brahmaṇe namaḥ || śrīguru-  
bhyo namaḥ || śrīdurggāyai namaḥ || nārāyaṇāya namaḥ ||

(2)

*Śaṅkara's* Commentary on the *Samhitā-Upaniṣad*, i. e.,  
the 3<sup>rd</sup> Āraṇyaka of the *Aitareya-Āraṇyaka* (ff. 109—150).

It begins:—om athātas samhitāyā upaniṣad ity ādyā  
samhitopaniṣad asyās samkṣepato vivaraṇam kariṣyāmaḥ  
mandamaddhyamabuddhinām api tadartthābhivyakti syād  
iti tadartthavijñānaprayojanañ ca vakṣyati sandhiyate pra-  
jayā paśubhir ity ādi, etc.

It ends (on the fragmentary leaf 150b):—\*\*\*\* bhagavat-  
pūjyapādaśiṣyaśrīmatparamahamsaparivrā \*\*\*\* rabhagavat-  
kṛtau samhitopaniṣadvivaraṇam sa \*\* || \*\* ya namaḥ ||  
śrīkṛṣṇāya namaḥ || śrīdurggāde \* ai \*\* || akhilabhuvana-  
hetun nityavijñānamūrttim sakalajanahṛdistham sarvadāvā  
\*\*\*\*\* n devadevam praśam \*\*\*\*\*

159.

WHISH No. 165.

Size: 11 $\frac{3}{8}$  × 2 in., (2) + 45 leaves (numbered as 38 to 82), 13 lines  
on a page.

Material: Palm leaves.

Date: 18<sup>th</sup> cent.?

Character: Malayalam.

The Commentaries on the *Tr̥ptidīpa*, *Kūṭasthadīpa* (*Tāt-paryadīpikā*), and *Dhyānadīpa*, parts of the *Pañcadaśī*, by *Rāmākṛṣṇa*, the pupil of *Bhāratitīrtha* and *Vidyāraṇya*.

See Nos. 58 and 81 (2).

It begins (f. 38):—*vedārtthasya prakāśena tamo hārddam nivārayan pumarththāmś caturo deyaḥ vidyātīrthamahesvaraḥ | natvā śrī-Bhāratitīrtha-Vidyāraṇyamuniśvarau kriyate tr̥ptidīpasya vyākhyānam gurbanugrahāt | tr̥ptidīpākhyam prakaraṇam ārabhamāṇa śrī-Bhāratitīrthagurus tasya śrutivyākhyānarūpatvād vyākhyeyam śrutim ādau paṭhati | ātmānañ ced vijāniyād ayam a + iti pūruṣaḥ, etc.*

F. 63b:—*iti śrīparamahamṣaparivrajakācāryya-śrī-Bhāratitīrtha-Vidyāraṇyamunivaryyakimkareṇa Rāmākṛṣṇākhyaviduṣā viracitā tr̥ptidīpikā vyākhyā samāptā || śubham astu || natvā śrī-Bhāratitīrtha-Vidyāraṇyamuniśvarau kurve kūṭasthadīpasya vyākhyān tāt-paryadīpikām | etc.*

F. 70:—*iti . . . kūṭasthadīpavyākhyā samāptā || natvā śrī-Bhāratitīrtha-Vidyāraṇyamuniśvarau kriyate ddhyānadīpasya vyākhyā samkṣepato mayā | etc.*

It breaks off (f. 82b) with the words:—*iti proktaṃ yamenāpi prcchate naciketasa iti | uktam arttham upasaṃharati | iha vāmarāṇe vāsyā bra.*

## 160.

WHISH No. 169.

*Size:*  $7\frac{1}{2} \times 1\frac{1}{2}$  in, (1) + 19 + (1) + 14 + 21 + (1) + 57 leaves, generally 8 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

(1)

The *Vṛttaratnākara* by *Kedāra Bhaṭṭa*, the son of *Bhaṭṭaka*. See No. 54 (3).

It begins:—*śrīr astu sukhasantānasiddhyartthan naumi brahmācyutārcitaṃ | gaurivīṇāyakopetaṃ saṃkaram loka-saṃkaram || 1 || vedārtthaśaivaśāstrajño Bhaṭṭakobhū(d) dvijo-ttamaḥ | tasya putrosti Kedāraś śivapādārccane rataḥ || 2 ||*

It ends:—iti śaṣṭhoddhyāyaḥ || vṛttaratnākaraḥ pūrṇaḥ | om ||

(2)

Fragment of the *Lalitāstavaratna*. The title is not found in this MS. But see Nos. 63 (5), 115 (12) and 174 which contain other copies of the same Stotra.

It begins:—vande gajendravadanam vāmāmkārūdhavalla-  
bhāśiṣṭam | kumkumaparāgaṣaṇam kuvalayiniṣārakorakā-  
pīḍam | 1 | sa jayati suvarṇaśailas sakalajagaccakrasam-  
ghatitamūrttiḥ | kāñcananikuṇḍjavāṭikandaladamarīpraban-  
dhasaṃgītaḥ || 2 || ... tatra catuṣṣatayojanapariṇāhan  
devaśilpinā racitam | nūnāsālamanojñan namāmy ahan  
nagaram ādividyāyaḥ | 5 | etc.

It breaks off (f. 14):—tatra prakāśamānan tārānikaraiḥ  
pariṣkṛtaṃ sevyaṃ | amṛtamayakāntikandalam antaḥ kala-  
yāmi kundasitam indum | 102 || śrīṃgā.

(3)

The *Bārhaspatyasūtra*, or *Nītisarvasva* by *Bṛhaspati*, in  
6 Adhyāyas.

It begins:—Bṛhaspatir athācāryya indrāya nītisarvasvam  
upadiśati | ātmavān [n]rājā | ātmavantam mantriṇam āpa-  
dayet | daṇḍanītir eva vidyādharmmam api lokavikruṣṭan  
na kuryāt | etc.

It ends:—iti Bārhaspatyasūtre śaṣṭhoddhyāyaḥ || śrī-  
gurubhyo namaḥ | śubham astu |

(4)

First Part of the *Subodhinī*, a Commentary on the  
*Bṛhajjātaka* of *Varāhamihira*.

It begins:—śrīgaṇeśāya namaḥ | ātmāyate svātmavidān  
janānām mārgāyate janmavivarjjitānām | dipāyate yo jaga-  
tām abhiṣṭam dadātu nas sonyatarānavekṣam | yā horā  
racitā Varāhamihirācāryyeṇa nānārthiniṇī tasyā matgurude-  
vatānanasarojātāprasādāgatam | etc.

It breaks off at the beginning of the 2<sup>nd</sup> Adhyāya:—iti  
savyākhyāne horāśāstre saṃjñāddhyāyaḥ prathamam || hariḥ

om || śubham astu atha gr̥hayonibhedāddhyāyo vyākhyāyate  
tatra prathamena ślokena pūrvoktasya horākhyasya kāla-  
puruṣasyātmādisvarūpaṃ rājādirūpatvañ cāha | ... sacivau  
preṣyaḥ sahaḥ || 1 || kālasyātmā kālātmā kālasya.

## 161.

WHISH No. 171.

*Size:*  $7\frac{7}{8} \times 1\frac{5}{8}$  in., 39 leaves, 9 or 10 lines on a page.

*Material:* Palm leaves.

*Date:* An entry by Mr. Whish is dated 'Calicut 1823'. The MS. was probably written at that date.

*Character:* Malayalam.

The *Kṛṣṇīyam*, an astrological treatise. See No. 113 (2) and No. 162.

It begins:—śrīgaṇapataye namaḥ | avighnam astu śrī-  
gurubhyo namaḥ | yena traikālyajñānaṃ saṃmuditam  
ajñānaṃ timiravarttibhyo tajjñānaṃ divyayutam vakṣye  
tasmai namaskṛtyam jyotiṣaphalam ādeśaḥ phalārtham  
ārambhaṇam bhavati loke tasmād yatnaḥ kāryyo hy ādeśe  
jyotiṣajñena\* || 2 || etc.

It ends:—Kṛṣṇasya kṛtiś cintājñānaṃ kṛṣṇīyam iti nāmnā  
iti kṛṣṇīye ekatrimśoddhyāyaḥ || Kṛṣṇīyam samāptam ||  
hariḥ śrīkṛṣṇāya namaḥ śrīvāsudevāya namaḥ | etc.

## 162.

WHISH No. 172.

*Size:*  $5\frac{5}{8} \times 1\frac{5}{8}$  in., (2) + 54 + (10) leaves, 9 lines on a page.

*Material:* Palm leaves.

*Date:* Beginning of 19<sup>th</sup> cent.?

*Character:* Malayalam.

Fragment of the *Kṛṣṇīyam*, an astrological treatise.  
See No. 161.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu  
yena traikālyajñānaṃ uktam ajñānatimiravarttibhyaḥ |  
tajjñānaṃ divyayutam vakṣye tasmai namaskṛtyaṇ jyotiṣa-

\* See below No. 162 for various readings.

phalam ādeśaḥ phalārtham ārambhaṇam bhavati lokā  
tasmād yatnaḥ kāryyo hy ādeśe jyotiśajñānena, etc.

It breaks off with the words:—śaśiśukrābhyām iṣṭe śītir  
ggāvo hrtās sagopālāḥ ।

### 163.

WHISH No. 174.

Size:  $14\frac{1}{8} \times 2$  in., (1) + 59 leaves, 10 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 1828. The MS. is probably  
not much older.

Character: Grantha.

The *Bhāṣāpariccheda*, by *Viśvanātha Pañcānana Bhaṭṭā-  
cārya*, followed by the Author's own Commentary *Siddhā-  
ntamuktāvalī*.

It begins:—\*\* śrīgaṇapataye namaḥ avighnam astu śrī-  
gurubhyo namaḥ । nūtanajaladhararucaye gopavadhūtidu-  
kūlacorāya । tasmai kṣṇāya namas saṃsāramahīruhasya  
bijāya dravyaṃ guṇas tathā karma sāmānyam saviśeṣakaṃ  
samavāyas tathābhāvaḥ padārthās sapta kirtitāḥ ॥ 2 ॥  
kṣityaptejomarudvyomakāladigdehino manaḥ । dravyāṇy atha  
guṇā rūpaṃ raso gandhas tataḥ paraṃ ॥ 3 ॥ sparśas sam-  
khyā parimitiḥ prthaktvañ ca tataḥ paraṃ । samyogaś ca  
vibhāgaś ca paratvañ cāpa(ra)tvakaṃ । 4 ॥ etc.

F. 6b:—iti paribhāṣāparicchedas samāptāḥ ॥

It ends:—iti śrīmahopādhyāya-Pañcānanabhāṭṭācāryya-  
viracitā siddhāntamuktāvalī samāptā ॥ hariḥ om śrīgurubhyo  
namaḥ ॥

### 164.

WHISH No. 175.

Size:  $13\frac{1}{2} \times 1\frac{7}{8}$  in., 43 leaves, generally 8 lines on a page.

Material: Palm leaves.

Date: Probably 18<sup>th</sup> cent.

Character: Malayalam. The leaves are numbered as follows: ma  
mā mī mī mu mū mṛ mṛ mī me mai mo mau ma mama — ya yā  
yī yī yū yṛ — na nā nī nī nu nū nr nṛ nī ne nai no nau nama  
na — pa pā pi pī pu.

Fragment of the *Bhartṛkāvya* (*Bhāṭṭikāvya*) with the Commentary *Jayamaṅgalā*.

The first leaf begins:—vyāsaktam mām hataṅ karmmaṇi hana iti niniḥ tatra hi kutsitagrahaṇam kartavyam ity uktaṁ yadi sugrīve(ṇa) mama virodhaḥ kin tavāyam iti kutsitam hananā tad eva darśayann āha || pāpakṛt sukṛtā(m) maddhye rājñah puṇyakṛtas sutaḥ mām apāpan durācāram kin niha-tyābhidhāsyasi || pāpakṛd ityādi | *etc.*

F. 20b:—iti bhartṛkāvyaṭikāyāṁ jayamaṅgalābhidhānāyām adhikāra-kāṇḍe prathamah paricchedāḥ || sugrīvasamā-gamasamjñakah pañcamas sarggaḥ ||

The last (?)<sup>1</sup> leaf ends:—mriyāmahe na gacchāmaḥ kausalyāyanivallabhām upalambhyām apaśyantaḥ kaumārīm patatām vara | mriyāmaha ity ādi | he patatām vara mriyāmahe na gacchāmaḥ kim iti kaumārīm akṛtapūrvadā-raparigrahaṁ pati[ta]m labdhavatīm kaumārāpūrvavacana iti kausalyāyā apatyam kausalyakārmāryyābhyāṁ ceti phiṇ kausalyāyaniḥ rāmaḥ tasya vallabhām iṣṭām upalabhyām praśastām por adupadhād yat upāt praśamsāyām iti<sup>2</sup> yati pratyaye num | apaśyantaḥ anupalabhamānāḥ ||

## 165.

### WHISH No. 176.

*Size:* 14 × 1 $\frac{1}{8}$  in., (4) + 271 + (1) leaves, 9 or 10 lines on a page.

*Material:* Palm leaves.

*Date:* An entry by Mr. Whish is dated 'Tellicherry, December 1831'. The MS. may be about 50 years older.

*Character:* Grantha.

The *Rgveda-Samhitā* in the Pada-Pāṭha, accented, Aṣṭakas I—IV. The Udātta accents are expressed by the sign ˆ (u?) placed on the top of the syllable. The Svarita is expressed by the sign ˘ at the bottom of the line, e. g. kva˘ in V, 30, 1. At the end of unaccented words we find the sign ˆ at the bottom of the line. The

<sup>1</sup> Possibly the leaves are disarranged.

<sup>2</sup> See Pāṇini IV, 1, 155; III, 1, 98; VII, 1, 66.

sign  $\perp$  is used to express the Anunāsika, e. g. devān |  $\perp$  | á | ihā | vakṣati  $\curvearrowright$  | in I, 1, 2.

It begins:—agnīm | ile  $\curvearrowright$  | purāḥ—hitam | yajñāśya | devām | ṛtvījam || hótāram | ratna—dhātāmam ||

The first Aṣṭaka ends f. 70:—prathamāṣṭake aṣṭamo-ddhyāyaḥ ||

The second Aṣṭaka begins:—prā | vaḥ  $\curvearrowright$  | prāntam | raghu—manyavaḥ  $\curvearrowright$  | āndhaḥ | yajñām | rudrāya | mīlhūse | bharaddhvam  $\curvearrowright$  || *etc.*

Aṣṭaka II ends f. 137b, Aṣṭaka III f. 202b, Aṣṭaka IV f. 271b.

The MS. contains also the following Khilas\*: Khila II (end of Maṇḍala I) on ff. 108b, 109; Khila III (end of Maṇḍala II) on f. 133; Kh. IV (end of hymn V, 44) on f. 218b; Kh. VI (end of hymn V, 51) on f. 221b; Kh. VII (end of V, 84) on f. 235; Kh. XI (end of VI, 44) on f. 260; Kh. XII (end of VI, 48) on f. 265. The Khilas I, V, VIII (Śrīsūkta), IX and X are not found.

## 166.

### WHISH No. 177.

*Size:* 19 × 2 $\frac{1}{4}$  in., (1) + 166 [numbered as ff. 160—323, ff. 281, 282 counted twice] + 1 leaves, 11 (sometimes 12) lines on a page.

*Material:* Palm leaves.

*Date:* Entries by Mr. Whish dated "Tellicherry December 1831". The MS. may be about the same age as No. 176, but it is written by a different hand.

*Character:* Grantha.

The *R̥gveda-Saṃhitā* in the Pada-Pāṭha, accented (in the same manner as No. 176), Aṣṭakas V—VIII.

It begins:—stuṣé | nārā | divāḥ | vya | asyá | pra-sántā | ásvinā | huve  $\curvearrowright$  | járamāṇaḥ | vya | arkkaiḥ | *etc.*

The V<sup>th</sup> Aṣṭaka ends f. 198b, the VI<sup>th</sup> Aṣṭaka f. 241, the VII<sup>th</sup> Aṣṭaka f. 282b, and the VIII<sup>th</sup> Aṣṭaka f. 323b.

\* See Professor Max Müller's 2<sup>nd</sup> Edition of the *R̥gveda-Saṃhitā* with Sāyaṇa's Comm., vol. IV, pp. 519 sqq.

Maṇḍala IX ends f. 265b. Khila XIV is found on f. 178, Khila XVII f. 247b. There may be more Khilas in other places, though I could not find them.

It ends:—yāthā | vaḥ | sū-saha | āsati || 49 || gati-tirnnādhadhāmaṣṭama nassanna sanūs sanam (??) || addhyā-yasya sūktāni vargasamasamkhyāni || ity aṣṭameṣṭakeṣṭamo-ddhyāyaḥ || subrahmaṇāya paramagurave namaḥ || bindudurllipi° etc.

## 167.

### WHISH No. 178.

*Size:* 15 $\frac{3}{4}$  × 1 $\frac{1}{2}$  in., 6 + 165 leaves, 7 or 8 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 1831. The MS. is probably not very much older.

*Character:* Grantha.

The *Prakṛti* (ff. 1—157) and the *Prakṛticalākṣara* (ff. 157b—165) of the *Sāmaveda*. An entry by Mr. Whish says: "This volume contains the PRAKRITIḤ of the SĀMA-VĒDAḤ; and the CHALĀKSHRAM of the same — C. M. Whish — Tellicherry 1831 — NB. The Chalāksharam is a running index of the Prakṛtiḥ." The first 6 leaves contain an Index to the volume, written by Mr. Whish.

It begins:—gautamasya parkkaḥ | o ta gnā i | ā cho yā hī ṇa vo i to yā pre i | tokāyā pre i | gr kā ṇā nō hā | vyā co dāto yā pre i | tokāyā pre i | nāghī i hō tā sā | tsā ve i bā aū hō vā | hī tū ṣī | di 7 pa 9 mā 9 jho || ā te gna ā yāhi vī | takayā i | gr kaḥ ṇā nō havya dā tāyā i | ni ghai hō tā satsi barhā i ṣi | baverhā i ṣā aū hō vā | bajarhī ṣī | di 9 pa 6 ma 6 tr || etc. See Sv. I, 1, 1, 1.

F. 2:—ekonaviṃśati prathamah || F. 3:—pañcadaśa dvitīyah || F. 4b:—ekaviṃśatis tṛtīyah || F. 7:—dvā- viṃśati caturtthah || etc.

F. 18:—caturdaśa dvādaśa || hariḥ om || āgneyam samā-ptam ||

F. 30b:—dvāvimśati ṣaṣṭhaḥ || sāmam 132 || bahusāmi samāptam || om tvāṣṭrī sāmā | ī paṁ kha yantiḥ | *etc.* See Sv. I, 2, 2, 4, 1.

F. 35b:—ekādaśa ṣaṣṭhaḥ || 64 || ekasāmi samāptam || om || bharadvājasyārkkau dvau | a pa bhi tvā śu | *etc.* See Sv. I, 3, 1, 5, 1.

F. 51b:—ekādaśaṣṭamaḥ || brhati samāptam || sāmam 150 ||

F. 58:—trayodaśa tritīyaḥ || trṣṭup samāptam || om śaikhaṇḍinam | gā yi yā | *etc.* See Sv. I, 4, 2, 1, 1.

F. 66:—caturvimśati caturtthaḥ || anuṣṭup samāptam ||

F. 80:—ṣoḍaśa navamaḥ || indrapucchaṁ samāptam ||

F. 116:—pañcatripīṣad ekādaśā || pavamānam samāptam || sāmam || 387 ||

F. 127b:—dvādaśa saptamaḥ || prathamaparvaṁ samāptam || F. 137:—saptadaśa saptamaḥ || dvitīyaparvas samāptam || F. 150:—dvādaśaṣṭamaḥ || tritīyaparvaṁ samāptam || hariḥ om || āraṇam samāptam || sāmam 248 ||

F. 156:—daśa tritīyaḥ || śukriyaṁ samāptam || F. 157 ends:—hi ma sthi kā ā pre | dā ka yo | ā ci | di 6 pa 6 ma 2 kā || gāyatraṁ samāptam || śubham astu śrīgurucaranaṛavindābhyām namaḥ || *etc.* (Scribe's colophon in Malayalam language.)

F. 157b begins:—agnijho tra trā tam agne jhū agniṇ duku | agnirvatrā dhudhedi | preṣṭha chodhau kū | tvannojhego | ehyundainṛ | ā te the jū | tvam agne bī | agne vivasvad agho ekonaviṁśati prathamamaḥ || namas te ḍu | dūtam vo nū | *etc.* See Sv. I, 1, 1, 1.

It ends (f. 165):—daśa tritīyaḥ || śukriyaṁ samāptam || vī dāma ghavanvi dārāyendran dhanasya cauṭi dhu | ā i vā ṇo | u dvaya ṇte | tatsaka | śakvarī samāptam || prakṛticalākṣaram samāptam || hariḥ om *etc.*

## 168.

WHISH No. 179.

Size:  $7\frac{1}{4} \times 1\frac{1}{8}$  in., 3 + 54 leaves, 4 or 5 lines on a page.

Material: Palm leaves.

Date: 17<sup>th</sup> or 18<sup>th</sup> cent.?

Character: Malayalam.

(1)

A fragment of the *Nidānasthāna* of the *Aṣṭāṅgasamgrāha* by *Vāgbhaṭa*, *Adhyāya* 3<sup>1</sup>.

It begins:—*smṛto vātapittasleṣmakṣataksayaiḥ kṣaya-yo-pekṣitās sarve balinaś cottarottaram | teṣām bhaviṣyatām rūpam kaṇthe kaṇḍūrarocakah śūkapūrnābhakanthatvam tatrādho vihatonilaḥ | ūrddhvaṁ pravṛttoras tasmin kaṇthe ca saṁsajan śirasrotāmsi sampūryya tatomgāny utkṣipann iva | etc.*

It ends:—*kramād vīryam rucih pattir balam varṇnaś ca hiyate | kṣīnasya sāsrñmūtratvam syāc ca prsthakaṭi-grahaḥ vāyu[h]pradhānā(h) kupitā dhātavo rājayakṣmaṇaḥ.*

(2)

Some Vaiṣṇava tracts, viz. *Ekādaśivratamāhātmya*, *Jayantī-māhātmya* from the *Skanda-Purāṇa*, *Jayantīvrata* (?), *Anantavrata* (?), and *Bhāskaramatamāhātmya*.

The first tract begins:—*śrīgaṇapataye namaḥ avighnam astu | Yudhiṣṭhira uvāca | śrutam mayā yaduśreṣṭha vratā-nām uttamotta[motta]mam kṛt[v]ārthosmi na sandehas tvalprasādād adhokṣaja | anyo me saṁśayo bhūyād dhr̥di śalyaḥ ivārppitaḥ chettum arhasi deveśa nā \*\*\* hi vidyate | tvām ṛte devakīputra sarvajña yadupuṁgava ekādaśivratam idan nityam vā kāmyam eva vā | etc.*

It ends (f. 19):—*iti ekādaśivratamāhātmyam samāptam || namostu tejase dhenupāline lokapāline dhārāpayodharotsam-gaśāyine śeṣaśāyine | śivarāmanārāyaṇagovindamahādeva-kṛṣṇahari ||*

The *Jayantīmāhātmya* begins (f. 20):—*śrīgaṇapataye namaḥ | namaḥ kapilasūryyāya sāndrājñānatamaśchide vidvatpatmaprabodhaikanidānajñānatejase | śrī-Nāradaḥ || jayantyāś caiva māhātmyam kathayasva pitāmaha tacchru-tvāham gamiṣyāmi tad viṣṇoḥ paramam padam | pitāmaha uvāca | śṛṇu vatsa pravakṣyāmi prabhavañ cāṣṭamīṣu ca jayam puṇyañ ca kurute kṣayam pāpasya yasya ca | etc.*

<sup>1</sup> As Prof. Aufrecht kindly informs me.

It ends (f. 41b):—iti skandapurāṇe śrījayantimāhātmyam sampūrṇam ||

The Jayantivrata begins (f. 41b):—ataḥ param pravakṣyāmi jayantivratam uttamam caturvarggapradan nṛṇāṃ vaiṣṇavānāṃ viśeṣataḥ anantaṃ putradaṃ śrīdaṃ monta- (read mokṣa)daṇ ca viśeṣataḥ śrāvanyāṃ kṛṣṇapakṣe ca tithitrayam anuttamam saptamī cāṣṭamī caiva navamī ca tathā śṛṇu pārātrayan niśā caiva dinatrayam ataḥ param budhaś ca guruś ca śukrau ca pārātrayam udāhṛtaṃ, etc.

F. 47:—dvādaśākṣaramantreṇa snāpayed vidhipūrvakam || hariḥ śrīgaṇapataye namaḥ | aranye varṭtamānās te pāṇ-ḍavā duḥkhadarśitāḥ (read °karṣitāḥ?) kṛṣṇan dṛṣṭvā yathā-nyāya(m) prāṇipatyedam abruvan | vayan duḥkhena sañjātāḥ pṛthivyāṃ puruṣottama katham muktir vadāsmākam anantāḍ dukhasāgarāt | śrīkṛṣṇa(h) | anantavratam asty anyat sarvapāpaprāṇāśanam sarvapāpāharan nṛṇāṃ strīṇāṃ caiva Yudhiṣṭhira | etc.

F. 54 ends:—itthaṃ vratan devapurohitena labdham purū Bhāskarasannikarṣāt tasmād amartyā manuṣāś ca jagmur vrataṇ caritvā sakalān abhiṣṭān || iti Bhāskaramatamāhātmyam samāptaṃ ||

## 169.

WHISH No. 181.

Size:  $9\frac{1}{4} \times 1\frac{7}{8}$  in., (1) + 15 leaves, 7 lines on a page.

Material: Palm leaves.

Date: 18<sup>th</sup> or 19<sup>th</sup> cent.?

Character: Malayalam.

The *Tarkasaṃgraha*, by Annambhatta.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu[h] śrīgurubhyo namaḥ | nidhāya hr̥di viśveśva[ra]ṃ vidhāya guruvandanam | bālānāṃ sukhābodhāya kriyate tarkasaṃgrahaḥ | etc.

It ends:—Kāṇādanyāyatayor bālavyyutpattisiddhaye Annambhattēna viduṣā racitas tarkasaṃgrahaḥ || tarka-

saṃgrahas samāptāḥ || jagataḥ pitarau vande vārppatī  
parameśvarau || śrīkṛṣṇāya namaḥ ||

170.

WHISH No. 182.

*Size:*  $7\frac{3}{4} \times 1\frac{1}{2}$  in., (1) + 38 leaves, generally 8 lines on a page.

*Material:* Palm leaves.

*Date:* Kollam year 997 = A. D. 1822.

*Character:* Malayalam.

The *Manimañjarī*, a Commentary on *Kedāra Bhaṭṭa's*  
*Vṛttaratnākara*, by *Nārāyaṇa*, the son of *Nṛsiṃhayajvan*.  
See No. 54 (3).

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu |  
śvetāmbhodhisthitan devaṃ *etc.* See the beginning in  
No. 54 (3). . . . yathāmatīḥ || atha prāripsitasya gran-  
thasyāvighnaparisamāptipracayagamanārtham iṣṭadevatā-  
namaskāraṃ karoti | suhasantānasiddhyarthan naumi  
brahmācyutārccitaṃ | gaurivīṇāyakopetaṃ śaṃkaraṃ loka-  
śaṃkaraṃ | spaṣṭarthāḥ, *etc.*

It ends:—yas tu prayunkte kuśalo viśeṣe śabdān yathā-  
vad vyavahāraḥ | sonantam āpnoti jayaṃ paratra  
vāgyogavid duṣyati nāpaśabdaiḥ<sup>1</sup> || iti vṛttaratnākaravyā-  
khyāyāṃ maṇimañjaryāṃ ṣaṣṭhoddhyāyāḥ pūrṇaḥ || hariḥ  
śrīgaṇapataye namaḥ | asmatgurubhyo namaḥ || . . . . .  
vṛttaratnākaravyākhyānam samāptaṃ || śrīsarasvatyai na-  
maḥ | *etc.* (Date in Malayalam).

171.

WHISH No. 183.

*Size:*  $9\frac{3}{4} \times 1\frac{3}{4}$  in., 10 leaves, 8 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Malayalam.

<sup>1</sup> See *Mahābhāṣya*, ed. Kielhorn, I, p. 2.

Three Stotras, viz.,

- (1) the Durgāṣṭaka (ff. 1—2);
- (2) the Hastāmalaka (ff. 2b—3);
- (3) the Mantrākṣaramālā (ff. 3b—10b).

It begins:—hariḥ mātaraṁ me madhukaitābhaghni mahi-  
saprāṇāpahārodyame helānirmmitadhūmalocanavadhe he  
caṇḍamuṇḍārddini niśṣeṣīkṛtaraktabījanidhane nitye niṣum-  
bhāvahe sumbhaddhvamsini saṁharāṣu duritam durgge  
namas teṁbike । 1 । traiva(r)nyānāṁ guṇānāṁ anusarāṇakalā-  
keṇānāvātārais trailokyās trāṇaśilāṁ danujakulavanivahni-  
kilāsalilāṁ devīm saccinmayīm tām vipulitavinamatsatrivar-  
ggāpavarggām durggām devīm prapadye śaraṇam aham  
aśeṣāpadumūlanāya । 2 ।

The Durgāṣṭaka ends f. 2:—etat santaḥ paṭhantu stavam  
akhilavipatījyātulānālābham hr̥nmohaddhvāntabhānuprati-  
mam amitasamkalpakalpadrukālpam daurggam daurggatya-  
ghorātapatuhinakaraprakhyam auho(?)gajendraśreṇīpañcā-  
syadeśyam suvipulābhayakālāhitārksyaprabhāvaṁ । śrīdevyai  
namaḥ ।

The Hastāmalakam (f. 2b) begins:—hariḥ nimittam  
manaścakṣurādipravṛttau nirastākhilopādhir ākāśakalpāḥ  
ravir llokaceṣṭānimittam yathā yas sa nityopalabdhisvarūpo-  
ham ātmā । 1 ।

F. 3 ends:—tathā cañcalatvam tathāpiha viṣṇau । iti  
hastāmalakaḥ ॥ See No. 63 (6) above p. 82.

The Mantrākṣaramālā (f. 3b) begins:—hariḥ kallololla-  
sitāmṛtādbhilāharimaddhye virājanmanidvipe, etc. See  
above Nos. 43 (2) and 112 (5).

It ends (f. 10b):—śrīmantrākṣaramālayā girisutām yaḥ  
pūjayec cetasā sandhyāsu prativāsaram suvhitam<sup>1</sup> tasyā-  
malasyācirāt cittāmbhoruhamāṇḍape girisutānṛttam vidhatte  
sadā vāṇivaktrasaroruhe jaladhijāgehe jaganmaṁgalā ।  
(Then follow some lines in the Malayalam language).

<sup>1</sup> The other two MSS. read suniyatam.

172.

WHISH No. 184.

*Size:*  $7 \times 1\frac{1}{4}$  in., (1) + 30 + (6) leaves, 6 or 7 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Telugu.

*Injuries:* The MS. is much damaged by insects, some leaves being almost illegible.

A treatise on dreams (*Svapnādhyāya?*), only partly in Sanskrit.

The beginning is not Sanskrit.

It ends:—śaktyā tu dakṣiṇām dadyāt | namasyann iṣṭa-devatān | sarvadusvapnajanitam | doṣo na syatvu saṁśayaḥ (read syāt tv asaṁśayaḥ) || 8 || iti dusvapnaśā \*\* || śrīrā-mārppaṇam astū ||

173.

WHISH No. 188.

*Size:*  $8\frac{1}{4} \times 1\frac{3}{8}$  in., 20 leaves, 7 lines on a page (5 lines only on the last 3 leaves).

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Malayalam.

*Injuries:* Slightly damaged, part of last leaf broken off.

The *Caṇḍikāsaptati*, a Stotra in honour of Durgā. Printed in *Kāvya-mālā* IV (1887), p. 1 seqq., and called there *Caṇḍīśataka*. The author is *Bāṇa*. See Aufrecht CC. p. 177.

It begins:—mā bhāmksīr vibhramaṁ bhrūr adhara vidhura-tā keyamāsyāsyā rāgaṁ pāṇe prāṇy eva nāyaṁ kalayasi kalahaśraddhayā kin triśūlaṁ ity udyatkopaketūn prakṛtim avayavān prāpayanty eva devyā nyasto vo mūrdhni muṣyān marudasuhr̥dasūn saṁharann aṁghrir aṁhaḥ | 1 |

It ends:—... kurvati pārvatī vaḥ || śrīdurggāyai namaḥ caṇḍikāsaptatiḥ ||

174.

WHISH No. 189.

*Size:*  $7 \times 1\frac{3}{8}$  in., (1) + 13 + (1) leaves, 7 or 8 lines on a page.

*Material:* Palm leaves.

*Date:* Early 19<sup>th</sup> cent.?

*Character:* Grantha.

Fragment of the *Lalitāstavaratna*, called *Āryādviṣatī* by Mr. Whish.

Beginning and end the same as in the fragment No. 160 (2).

175.

WHISH No. 190.

*Size:*  $13\frac{1}{4} \times 1\frac{3}{4}$  in., (1) + 39 + (3) leaves, 9 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

The *Bhojaprabandha*, a historical romance in prose and verse, (by *Ballāla*. See Aufrecht-Oxford, p. 150 seq.)

It begins:—svasti śrīmahārājasya Bhojasya prabandhaḥ kathyate | ādau dhārārājye Bandhulasamjño rājā ciram prajāḥ paryyapālayat | asya ca vṛddhatve Bhoja iti putras samajani | sa yadā pañcavārṣikaḥ tadā pitā ātmani jarām jñātvā mantrimukhyān āhūya anujam Muñjam mahābalaṃ ālocya putraṃ ca balaṃ vikṣya vicārayām āsa | yady ahaṃ rājyabhāradhāraṇasamartthaṃ sodaram apahāya rājyaṃ putrāya prayacchāmi tadā lokāpavādaḥ | athavā balaṃ me putraṃ Muñjo rājyalobhād viśādinā mārayiṣyati | tathā hi | lobhaḥ pratiṣṭhā pāpasya prasūtir llobha eva ca | dveṣakrodhādijanako lobhaḥ pāpasya kāraṇam || 1 || lobhāt kopāḥ prabhavati krodhād (d)rohaḥ pravarttate | droheṇa narakam yāti śāstrajñopi vicakṣaṇaḥ || 2 || mātaram pitaram putraṃ bhrātaram vā suhṛttamam | lobhāviṣṭo naro hanti svāminam vā gurun tathā || 3 || iti vicāryya rājyaṃ Muñjaya

dattavān | tadutsamge ātmajam mumoca | tataḥ kālāntare  
 rājani divaṃ gate sati samprāptarājyo Muñjaḥ buddhisā-  
 garam vyāpāramudrāyāḥ dūrīkrtya tatpade anyan dideśa |  
 gurubhyo rājabputram vācayati śrāvayati ca śāstrāṇi | evaṃ  
 sthite jyotiśśāstrapāram gataḥ kaścit brāhmaṇaḥ rājñas  
 sabhām abhyagāt | sa ca rājñe svastīty uktvā tadājñayā  
 upaviṣṭaḥ prāha | rājan lokoyam mām sarvajñam vakti |  
 kimapi prccha | kaṇṭhasthā yā bhaved vidyā sā prakāśyā  
 sadā budhail | yā gurau pustake vidyā tayā mūḍhaḥ pra  
 \*\*\* (॥ 4 ॥) māteva rakṣati piteva hite niyunkte kānte  
 cābhiramayaty apanīya khedaṃ | kīrttiṃ ca dikṣu vitanoti  
 tanoti lakṣmīm kim kin na sādhayati kalpalateva vidyā ॥ 5 ॥  
 tato rājā putrasya Bhojasya buddhyatisāyaṃ jātakaṃ ca  
 prṣṭavān | tato brāhmaṇa āha | rājan tava putroyam ati-  
 buddhimān buddhir eva khalu sarvakāryyasādhinī | tathā  
 hi | ekaṃ hanyān na vā hanyād iṣur mmukto dhanuṣmatā |  
 buddhir buddhimatotsrṣṭā hanyād rāṣṭram sarājakaṃ  
 ॥ 6 ॥ etc.

It is incomplete, the end of the MS. being as follows:—  
 rājā sarvām bhūmim kavidattām matvā udatiṣṭhat | kaviś  
 ca tam abhiprāyam jñātvā punar āha ॥ rājan kanakadhā-  
 rābhis tvayi sarvatra varṣati | abhāgyacchatrasaṅchanne  
 mayi nāyānti bindavaḥ ॥ 302 ॥ rājā antaḥpuram gatvā Li-  
 lādevīm āha | devi sarvaṃ rājyaṃ kavaye dattam | tasmāt  
 tapovanam mayā saha āgaccha | asminn avasare vidvān  
 nirgataḥ | Buddhisāgareṇa mukhyāmātyena prṣṭaḥ | vidvan  
 rājñā kin dattam | sa āha | na kimapi dattam | amātya  
 āha | \*\*\*\*\* (leaf broken) ākaṃ paṭha | tataś ślokaatu-  
 ṣṭayam paṭhati | tatomātyaḥ prāha | sukave tava koṭi-  
 dravyan diyate | paran tu rājñā yad dattam tava bhāvi  
 tat punar vikriyatām | kavis tathā karoti | tato koṭisaṃ-  
 khyān datvā kavim preṣayitvā amātyaḥ rājani kaṭam āgatya  
 tiṣṭhati | rājā tam āha | Buddhisāgara rājyaṃ idaṃ sarvaṃ  
 kavaye dattam atas tapovanam gacchāmi | tavāpekṣā asti  
 yadi tarhi mā gaccha | tatomātyaḥ prāha | deva koṭidrav-  
 yamūlyena rājyaṃ idaṃ vikritam koṭidravyaṃ ca viduṣe  
 dattam | ato rājyaṃ bhavadīyaṃ bhukṣva | rājā amātyam  
 sammānitavān | anyadā mṛgayārasena aṭavīm aṭann āta-

pena dūnadehaḥ pipāsayā paryyākulas turamgam adhiruḥya  
udakārtthan nikaṭakaṭabhuvam aṭan tad alabdhvā śrāntaḥ  
kasyacit taror adhaṣṭād upāviṣat | tatra kācit gopakanyā  
sukumārī manojñasarvāṃgī dhārānagaram prati takraṃ  
vikritukāmā takrabhāṇḍam samudvahanti samāgacchat |  
āgacchantīn tām dr̥ṣṭvā rājā pipāsayā etat bhāṇḍastham  
peyañ cet pibāmīti buddhyā prechati | taruṇi kiṃ vahaṣi |  
sā ca mukhaśriyā taṃ Bhojaṃ viditvā rājño bhavañ ca  
jñātvā āha | deva | himakundaśaśiprabhaśaṃkhanibhaṃ  
paripakvakapitthasugandhi rasam | taruṇikaranirmmathitam  
piba he nṛpa sarvarujāpaharam |

176.

WHISH No. 191.

Size:  $11\frac{5}{8} \times 2\frac{1}{8}$  in., 4 + 226 + (3) leaves, from 14 to 16 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'December 1831'. The Vyāsa year immediately preceding 1831 is A. D. 1826—27. The MS. may have been written in that year, or in A. D. 1766—67.

Scribe: Raghunātha, son of Rāmakṛṣṇa.

Character: Grantha.

The *Taittirīya-Saṃhitā*, in 7 Kāṇḍas, the Saṃhitā-Pāṭha, complete, unaccented. The first three leaves contain a table of contents indicating the commencement of the Praśnas and Kāṇḍas.

It begins:—śuklāmbaṛadharaṃ viṣṇuṃ śaśivarnaṃ catur-  
bhujam | prasannaṇadanaṃ dhyāyet sarvaviḡnopaśāntaye |  
śṛigurubhyo namaḥ || śrīrāmacandrāya namaḥ || om̐ iṣe  
tvorije tvā vāyava sthopyava stha, etc.

Kāṇḍa I ff. 1—32, Kāṇḍa II ff. 33—68, Kāṇḍa III  
ff. 69—88, Kāṇḍa IV ff. 89—116, Kāṇḍa V ff. 117—155,  
Kāṇḍa VI ff. 156—193, Kāṇḍa VII ff. 194—226.

It ends:—yonis samudro bandhuḥ || vyāttam avahad dvā-  
daśa ca || gāvo gāvas siśāsanti .... catuḥpāñcāśat || gāvo  
yonis samudro bandhuḥ | hariḥ om̐ śubham astu śṛiguru-  
bhyo namaḥ śrīrāmāya namaḥ || kṛṣṇārpanam astu ||

saṃvatsare vyaye bhānau kannyārāśim upeyuṣi | ayane  
dakṣiṇe pakṣe site vāre brhaspateḥ | anūrādhābhidhe tāre  
caturtthitithisamyute | Rāmakṛṣṇasya putreṇa rāmabha-  
ktena dhimatā | Raghunāthena viduṣā likhitam vedapusta-  
kam | abaddham vā, *etc.* ... kṣantum arhanti santaḥ ||

### 177.

#### WHISH No. 192.

*Size:*  $12\frac{1}{4} \times 2$  in., 2 + 302 + (2) leaves, 9 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

The *Taittirīya-Brahmana*, in 3 Aṣṭakas, ending with III, 9. The first two leaves contain a table of contents indicating the commencement of Aṣṭakas and Praśnas.

It begins:—brahma san dhattan tan me jinvataṃ | *etc.*

The 1<sup>st</sup> Aṣṭaka ends (f. 88b):—varuṇasya yad aśvibhyāṃ  
yat triṣu tasmād udvatīs saptatrimśat || varuṇasya prati  
tiṣṭhati || hariḥ om *etc.*

The 2<sup>nd</sup> Aṣṭaka ends (f. 185b):—pīvonnām yūyam pāta  
svastibhis sadā naḥ || hariḥ om, *etc.*

The 3<sup>rd</sup> Aṣṭaka ends (f. 302):—prajāpatir aśvamedhaṃ  
juhvati || hariḥ om | *etc.*

### 178.

#### WHISH No. 193.

*Size:*  $12\frac{1}{4} \times 2$  in., 1 + 130 + (1) leaves, 9 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha, the same hand as No. 177.

The *Taittirīya-Āraṇyaka* and the *Āraṇya-Kāṭhaka* (i. e. *Taittirīya-Brahmana* III, 10—12). The arrangement of the Prapāṭhakas differs from that in Rājendralāla Mitra's edition, and Prapāṭhakas VIII and IX are missing, just as in the Drāviḍa text, described by Burnell, Tanjore p. 8 b. See H. Lüders, *Vyāsa-Sikṣā*, p. 61 note.

Ff.	1 — 20 =	Prapāṭhaka I	} Taittirīya-Āraṇyaka in Rājendralāla Mitra's Edition (Bibl. Indica).
"	21 — 28 =	" II	
"	29 — 36b =	" III	
"	36b — 45 =	" VI	
"	46 — 54 =	" VII	
"	55 — 69 =	" X	
"	70 — 84 =	" IV	
"	85 — 103 =	" V	
Kāṭhaka or Āraṇyaka- Kāṭhaka	{	" 104 — 111 =	Taittirīya-Brāhmaṇa III, 10
		" 112 — 120b =	" " III, 11
		" 120b — 130 =	" " III, 12

It begins:—bhadrām karṇebhiś śruṇuyāma devāḥ | *etc.*

The 1<sup>st</sup> Prapāṭhaka ends f. 20b, the 2<sup>nd</sup> P. f. 28b. The 3<sup>rd</sup> P. ends (f. 36b):—suvarṇam sahasraśirṣābhyo bhartā harin taranir āpyāyasveyuṣṭe ye jyotiṣmatim prayā-sāya cittam ekavimśatiḥ | cittiś śingirikośyābhyām || hariḥ om || śrīkṛṣṇārpanam astu || vāsudevārpanam astu on tat sat ||

Then follows:—pareyivāmsam pravato mahir anu bahu-bhyaḥ panthām anapaspaśanam | *etc.* which is the 6<sup>th</sup> Pra-pāṭhaka in Rājendralāla Mitra's edition. It ends (f. 45):—om utsrjata || vadhiṣṭha dve ca || 12 || pareyuvāmsam ajo-bhāgaś catuṣcatvāriṃsat | . . . . . apaśyāmā prṇhi dvādaśa dvādaśā | pareyivāmsam āyātvotās te saptavimśatiḥ | pa-reyuvāmsam om utsrjata || hariḥ om | . . . śubham astu ||

Then follows Prapāṭhaka VII ending f. 54b, and this is followed by P. X, which begins (f. 55):—ambhasy apāre bhuvanasya maddhye nākasya prṣṭhe mahato mahiyān | *etc.* It ends (f. 69):—mahimānam ity upaniṣat || 64 || ambhasi bhūr agnaye bhūr annam bhūr agnaye ca pāhi no . . . . . (f. 69b) tasyaivam viduṣaś catuṣṣaṣṭiḥ || ambhasi vṛṣā hamsas sarvo vai rudra āyātu śraddhāyān tat puruṣa ya prthi-vyaikānnāśiṭiḥ || ambhasiṭy upaniṣat || śrīkṛṣṇārpanam astu | . . . śrīgurubhyo namaḥ ||

Then follow Prap. IV, ff. 70—84, & Prap. V, ff. 85—103, which ends as follows:—devā vai satraṁ yajñaparur antas tejasaivāsminn ācchrṇatti svāhā marutbhir ṛtubhya evā-

dhiyantovekṣante pāmko yajñas tābhya evainam yajñam  
rakṣāmsi jighāmsanti tat sāmnaḥ payo vācyeva vācan da-  
dhāti tasmād idam śatottaraṇ caturdaśa | hariḥ om ||

Then follows the Kāthaka, i. e. Taittiriya-Brahmaṇa III,  
10—12 (ff. 104—130).

It ends (f. 130):—tubhyam saptapañcāśat | tubhyam  
om || hariḥ om | śubham astu | idam āraṇakāthaka samā-  
ptam || hariḥ om || tubhyam tapasā tāvā etā hiraṇyan dadāti  
sarvā diśas tapa āsit saptapañcāśat || śrīguru° etc.

### 179.

#### WHISH No. 194.

*Size:* 14 $\frac{1}{8}$  × 2 in., 2 + 150 + (1) leaves, 10 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 'December 1831'. The MS. may  
be about 50 or 70 years older.

*Character:* Grantha.

The *Ūhagāna* or *Saptagāna* of the *Sāmaveda*, Praśnas  
12—49, or Books II—VII. The titles of the Books are:  
Samvatsara, Ekāha, Ahina, Satrāṇi, Prāyaścitta, and  
Kṣudra. The first Book, called Daśarātra, consisting of  
Praśnas 1—11, is found in No. 180. The first two leaves  
contain an Index of Books and Praśnas. On this work,  
see Th. Benfey, *Die Hymnen des Sāmaveda*, p. vii; Weber-  
Berlin I, p. 67; Aufrecht CC. p. 709.

It begins:—āmaḥīyavam | yo | uccā tājjātām andhasaḥ ||  
vṛ pha śā pāvasvā dhārayā | mā cchara ru tvā tā pre i |  
ca kaḥ mātसारḥ | vi ro śvā dadhā | na kaḥ ojaś u | etc.  
See Sv. I, 5, 2, 4.

F. 31:—samvatsaram samāptam || om | nānadam | sva |  
pra thū tyasmāi pī pī | etc. See Sv. I, 4, 2, 2, 1.

F. 63:—ekāhas samāptaḥ || hariḥ om | śrīgurubhyo  
namaḥ || hariḥ om || śrautakakṣam | yo | indrāyā ma dvā  
nē sūtā | etc. See Sv. I, 2, 2, 2, 4.

F. 94:—ahinaṁ samāptam || hariḥ om || (F. 94b) gauri-  
vitam | vipaśaḥ | vi ti śo | vō tā ti tathā im | etc. See  
Sv. I, 1, 2, 4, 7.

F. 119b:—satrāṇi samāptāni || hariḥ om || udvat prājāpatyam | yo | punānas sōma dhā | pra ro tnam sādhassthāmā | etc. See Sv. II, 1, 1, 9.

F. 129:—prāyaścittam samāptam || hariḥ om || śubham astu | akapvarathantaram | ā rau bhi tvā śūrā nō nū māḥ | etc. See Sv. I, 3, 1, 5, 1.

It ends (f. 150b):—kṣudram samāptam || ūham samāptam || hariḥ om | etc.

## 180.

WHISH No. 195.

*Size:*  $12\frac{1}{2} \times 1\frac{7}{8}$  in., 70 + 74 leaves, 8 or 9 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 'December 1831'. The MS. may be about 50 or 70 years older.

*Character:* Grantha.

(1)

The *Daśarātra* or first Book of the *Ūhagāna* of the *Sāmaveda*, in 11 Praśnas. See above No. 179 (Whish No. 194).

It begins:—āmahiṇyavam svayonā—u pha ccā tā i | jā-tām andhasaḥ | dī chu vā i sāt bhu pre | mi kaḥ yā da dā i | u ro gram śarmmā | ma kaḥ hā i śravā 2 | yācā | sa pha nā | ā indrā yā yu jyvā i | vā chu rū nā yā pre | makaḥ rūt bhi yāḥ | vakairā vō vā it | pakāḥ rā 2 śravā 2 | vācā | ephanā vā i śvā ni aryya ā | etc. See Sv. II, 1, 1, 8.

It ends:—o au ce ho hā i | śva kaḥ ntā u vā | ya ṭi ntyaḥ hō | him kāmāpre | vā khi mi jo mūhā i | dī nu 4 2 nāmā 2 6 | lū || daśarātraḥ || hariḥ om, etc.

(2)

The *Rahasya* of the *Sāmaveda*, in 7 Parts. The titles of these 7 Parts are the same as those of the 7 Books of the *Ūhagāna*. The work is evidently the same as the *Uhyagāna* or *Ūhyagāna*, on which see Benfey, *Die Hymnen des Sāmaveda*, p. viii; Weber-Berlin, I, p. 67; Aufrecht CC. p. 709.

It begins:— ā ra bhi tvā sū ra nō nma mo vā | rathan-  
ntaram || sva catvāri | ā ra bhi tvā sū ra nō nma mo vā |  
ākā dugdhām thenava (sec. m.: dugdhā iva dhenava) i(śā)-  
nam asya jagataḥ | su kaḥ vārdrśam | etc. See Sv. I, 3, 1, 5, 1.

F. 11:—tritiyaḥ | daśarātraḥ | hariḥ om || āprechyaṃ  
samkrṣṭaḥ | dhā ratnaḥ pūrvavad rathanantaram ||

F. 26:—ūhasāmam | 41 | samvatsaras samāptaḥ || āthar-  
vaṇam | uhu vā o hā | o aū ca hō vā | etc.

F. 34:—ekāhas samāptaḥ || ṛtanidhanam ājyadoham ||  
cyokāham | prakāsunvānāyā, etc. See Sv. I, 6, 2, 1, 9.

F. 44b:—ahinas samāptaḥ || mābhe | yo | rathakhye |  
samkrṣṭaḥ rathanantaram || mā rabhē mamā, etc.

F. 48b:—satram samāptam || hariḥ om || u ca hu vā o  
hā | o aū ca hō vā | etc.

F. 54b:—prāyaścittam samāptam sāmam 19 hariḥ om ||  
o aū hō iyajñā yajñā, etc.

It ends:—iṭ ku iḍā | simāsuvā | adya yo stotriyo ritya-  
gatiḥ | di 12 | ut 3 | mānu 4 | jī | 2 || rahasyam samā-  
ptam || śrīgurubhyo namaḥ || hariḥ om || śubham astu |

## 181.

### SANSK. No. 1.

*Size:*  $17\frac{3}{4} \times 1\frac{1}{4}$  in., (1) + 53 leaves, from 5 to 7 lines on a page.

*Material:* Palm leaves.

*Date:* 19<sup>th</sup> cent.?

*Character:* Grantha.

The *Hastigirimāhātmya* from the *Brahma-Purāṇa*,  
Adhyāyas 1—15. According to Aufrecht-Oxford p. 30a,  
it belongs to the *Brahmāṇḍa-Purāṇa*.

It begins:—Bhrugur uvāca | bhagavan munisārdūla varṇā-  
śramasamāśrayāḥ | ākhyātā bahavo dharmamā bhavatā me  
sanātanaḥ | utpattiḥ kathitā dhātur viṣṇunābhisaroruhāt |  
devata \* ryyan<sup>\*</sup> narāṇāṃ ca sambhavaḥ kathitas tyayā |

\* A piece of the first leaf is broken off, one Akṣara being lost in  
each line. Read devatānān?

dharmmārtthakāmamokṣāṇāṃ svarūpaṃ ca yathātatham |  
dehināṃ karmmandhaś ca taddhetuś ca suvismṛtaḥ |  
pradhānapuṃsor ajñeyo svarūpaṃ ca (sa)mīritaṃ | vidyāvidye  
ca kathite lokabhedāś ca vismṛtaḥ | puṇyakṣetrāṇi sarvāṇi  
kathitāni samagrataḥ | nagarāṇi ca puṇyāni viśeṣeṇa mahī-  
tale | sālāgrāmaṃ kurukṣetraṃ tathā badarikaśramaṃ | etc.

F. 5:—iti śrībrāhme purāṇe Bhṛgu-Nāradaśāṃpade śrī-  
hastagirimāhātmye prathamoddhyāyaḥ ||

F. 19:—iti śrībrāhme purāṇe Bhṛgu-Nāradaśāṃpade śrī-  
hastagirimāhātmye ahaṃkāranirūpaṇe hiraṇyagarbhavibu-  
dhasaṃvādo nāma pañcamoddhyāyaḥ ||

F. 23:—iti . . . guṇatrayavibhāgo nāma ṣaṣṭhoddhyāyaḥ ||

F. 25b:—iti . . . bhagavatprādurbhāvo nāma saptamo-  
ddhyāyaḥ ||

F. 33:—iti . . . aśvamedhāvabhṛtho nāma navamodhyā-  
yaḥ ||

F. 43:—iti . . . dvijabharadvājasamvādo nāma dvādaśo-  
ddhyāyaḥ ||

F. 47:—iti . . . apsarogaṇavipralambho nāma trayodaśo-  
ddhyāyaḥ ||

F. 50:—iti . . . mṛkaṇḍugajendrasamvādo nāma cadur-  
daśoddhyāyaḥ ||

F. 52b ends:—yakṣasaṃghaiś ca munibhir gandharvaiś  
ca niṣevitaṃ | sa praviśya saromaddhye kautūhalasaman-  
vitaḥ | dadarśa paramaprītaś śobhitaṃ nirmmalodakam |

The end of the work is lost. The last leaf does not  
belong to it.

## 182.

### SANSK. No. 2.

Size:  $9 \times 1\frac{1}{4}$  in., (2) + 57 + (2) leaves, generally 6 lines on a page.

Material: Palm leaves.

Date: 18<sup>th</sup> cent.?

Character: Grantha.

The *Śrīraṅgamāhātmya* from the *Brahmāṇḍa-Purāṇa*,  
in 10 Adhyāyas. See No. 49 (a) and Ind. Off. VI, p. 1248  
(No. 3437).

It begins:—*asmatgurubhyo namaḥ | Nāradaḥ | devadeva virūpākṣa śrutam sarvam mayādhunā | trailokyāntargatam pratnam tvanmukhāmbhojanissṛtam | tathā puṇyāni tīrtthāni puṇyāny āyatanāni ca | gaṅgādyās saritas sarvā itihāsās ca śaṃkara | kāveryyās tu prasamgena tasyās tīre tvayā purā | prastutam raṅgam ity uktam viṣṇor āyatanam mahat | tasyāham śrotum icchāmi vistareṇa maheśvara | mähātmyam aghanāsāya puṇyasya ca vivṛddhaye | etc.*

F. 5b:—*iti brahmāṇḍapurāṇe maheśvaranāradasamvāde śrīraṅgamāhātmye śrīraṅgakṣetravaibhavan nāma prathamoddyāyaḥ | śrīraṅganāthāya namaḥ ||*

F. 11b:—*iti . . . śrīraṅgamāhātmye brahmasṛṣṭikathanan nāma dvitīyoddyāyaḥ || hayagrīvāya namaḥ ||*

Adhyāya 3 (śrīraṅgavimānam āvirbhāvan nāma) ends f. 16; Adhy. 4 f. 20b; Adhy. 5 (arccāvatāravigrahasvarūpavaibhavan nāma) f. 25b; Adhy. 6 f. 31; Adhy. 7 (śrīraṅgādivyavimānam Ikṣvākulabdhavaibhavan nāma) f. 38b; Adhy. 8 f. 44b; Adhy. 9 f. 50b.

It ends:—*iti brahmāṇḍapurāṇe maheśvaranāradasamvāde śrīraṅgamāhātmye daśamoddyāyaḥ | śrīraṅganāthāya namaḥ | hariḥ om śubham astu.*

### 183.

#### SANSK. No. 3.

*Size:*  $16\frac{3}{8} \times 1\frac{1}{4}$  in., (6) + 82 (numbered also as ff. 66 to 148) + (3) leaves, 5 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

The *Viśvagunādarśa*, by *Veṅkatācāryayaḥṇan*, son of *Raḡhunāthāryadīkṣita*. See Aufrecht-Oxford p. 150 (No. 319).

It begins:—*śrīrājivākṣavakṣasthalanilayaramā hastavāstavyalolallilā(bjā)n nīṣpatantī madhuramadhuḥharī nābhipadme murāreḥ | astokam lokamātrā dviyugamukhaśīṣor ānaneśv arpyamānam śaṃkhaḥprānte na divyam paya iti vibudhaiś śaṃkyaṃmānā punātu | kāñcīmaṇḍalamāṇḍanasya makhinaḥ*

karnātabbhūbhrtguros tātāryasya digantakāntayaśaso yaṁ  
bhāgineyaṁ viduḥ | astokāddhvarakarttur Appayaguror  
asyaiṣa vidvanmaṇeḥ putra śrī-Raghunāthadīkṣitakaviḥ  
pūrṇo guṇair edhate | 2 | tatsutas tarkavedāntatantravyā-  
krticintakaḥ | vyaktaṁ viśvagunādarśaṁ vidhatte Ve(ṇ)kaṭā-  
ddhvari | padyaṁ yady api vidyate bahu satāṁ hr̥dyāṁ vi-  
gadyān na tarka (read tad?) gadyāṁ ca pratipadyate na  
vijahat padyaṁ budhā svādyatāṁ | ādhatte hi tayoḥ prayoga  
ubhayor āmodaṁ mamodayaṁ saṁgaḥ kasya na hi svadeta  
manaso mādhdhvikamr̥dvikayoḥ | viśvāvalokasphayā kadācit  
vimānaṁ āruhya samānarūpaṁ | Kṛṣṇānuviśvāvasunāmādheyāṁ  
gandharvayugmaṁ gagane cacāra | 5 | tatra tu | Kṛṣṇanur  
akṛṣāsūyaḥ purobhāgī padam̐ gataḥ | Viśvāvasur abhūd  
viśvagunāgrahanakautukī | 6 | atha puratas samāpatantam  
aravindabāndhavam avalokayann avandata paṇam (?) āga-  
masāgarapāradr̥śvā viśvāvasuḥ | brahmacāryyavratotsarga-  
gurave kokasantateḥ | cchāyābimbokalolāya cchāndasa-  
jyotiṣe namaḥ | 7 |

It ends:—jayatu nigamavartmanis sapatna (read °tnāṇ)  
jayatu jayāya murārir añjanādrau | jayatu jagati lakṣmaṇā-  
ryyapakṣo jayatu vacaś śrutimaulideśikānāṁ | prakāśado-  
ṣapracurepy amuṣmin granthe mādiye karuṇānubandhāt |  
prasādavanto na kṛṣṇānavantu paran tu viśvāvasavantu  
santaḥ | ślo | 575 | ga | 222 || iti śrīmad-Ātreyaṇvaya-  
Raghunāthāryyadīkṣitatanayasya śrīnivāsakṛpātīśayasuvīdi-  
tanayasya Sitāmbāgarbhasaṁbhavasya śrīmatkāñcīnagara-  
vāstavyasya Vemkaṭācāryyayajvanāḥ kṛtiṣu viśvagunādarśa-  
khyāṁ cambu (sic) sampūrṇam || hariḥ om ||

184.

SANSK. No. 4.

Size etc.:  $15\frac{1}{2} \times 1\frac{3}{8}$  in., (2) + 176 + (2) leaves, from 6 to 8 lines  
on a page.

Material: Palm leaves.

Date: 18<sup>th</sup> cent.?

Character: Grantha.

(1)

The *Madhyārjunamāhātmya* from the *Skanda-Purāṇa* (ff. 1—79) and *Upāribhāga* of the same (ff. 80—145).

It begins:—*śrīgaṇeśāya namaḥ | advaitadantam ahirāja-kr̥topavitam ākhaṇḍalādivibudhair abhivanditāṃghrim | āpa-nnakalpatarum ādṛtahastirūpam ānandavarddhanam aham śivayor nnamāmi | śrīkaṇṭham varadam vande śrīdharā-drumareḍitam | dhārayantam viyannadyā samam mūr-ddh[a]ni sudhākaram | suprasannamukhāmbhojam suvarṇa-citivigraham | gaurīsakham anādyan tam bhajeham jaga-diśvaram | om ṛsayah | śrutāni puṇyasthānāni tīrthāni vividhāni ca | etc.*

F. 4b:—*iti skānde purāṇe maddhyārjunamāhātmye prathamoddhyāyah ||*

Part I (f. 79) ends:—*iti śrīskānde purāṇe maddhyārjunamāhātmye trīṃśoddhyāyah || maddhyārjunamāhātmyam sampūrṇam | śrīmaddhyārjjuneśvarāya namaḥ | ājñāgaṇeśvarāya namaḥ | śrīdakṣiṇāmūrttaye namaḥ || hariḥ om avighnam astu.*

Part II begins (f. 80):—*mahāgaṇapataye namaḥ | śrī-Śaunakah | nadīnadapurāṇajña tīrthavaibhavakovidā | śrutam śaivarahasyam me tvattas sāṃgam mahāmate | gamanāgamanañ caiva maddhyārjjanapateḥ prabhoḥ | vṛṣṇivaryasya māhātmyam tatrāgamanakāraṇam | mayā śrutam vistareṇa Sūta tatvaviśārada | śrotum icchāmi māhātmyam tīrthānāñ ca viśeṣataḥ | kāni tīrthāni tatkṣetre śubhe maddhyārjjune pure | kārtsnyena brūhi dayayā tīrthadevādīkāny api | etc.*

F. 83:—*iti śrīskāndapurāṇe upāribhāge tīrthavaibhava-khaṇḍe Sūtaśaunakasamvāde kārṇyāmṛtatīrthaprasaṃsa-nam nāma dvātrīṃśoddhyāyah ||*

It ends (f. 145b):—*iti śrīskāndapurāṇe Sūtaśaunakasamvāde upāribhāge kṣetravaibhava-khaṇḍe śrīmanmaddhyārjunamāhātmye kalyāṇatīrthasāhikharātrivaibhavanirūpanan nāma dvipañcāśoddhyāyah || śrīmahāmangalamūrttaye namaḥ | śrībrhatkūcāmbānāyakisametaśrīmahāliṅgamahāmūrttaye namaḥ ||*

(2)

The *Madhyārjunamāhātmya* from the *Brahmakaivarta-Purāṇa* (ff. 146—160).

It begins (f. 146 = 1):—śrīmahāgaṇapataye namaḥ | Nārado munivaryas tu kadācit caturānanam | pādāmūlam upāśritya vavande pitaram svakam | sabhāyām mānito bhūtvā brahmaṇā patmayoninā | upaviśyāsane divye sarvā-devais supūjitaḥ | dr̥ṣṭvā munir brahmasabhāṃ mūrttāmūrttajanai(r) vṛtām | *etc.*

F. 149 (= 4):—iti śrībrahmakaivarttapurāṇe rahasye śivavaibhavaḥkhaṇḍe brahmanāradasaṃvāde maddhyārjjunamāhātmye prathamoddhyāyaḥ ||

It ends (f. 160b = 15b):—iti śrībrahmakaivarttapurāṇa-rahasye śivavaibhavaḥkhaṇḍe brahmanāradasaṃvāde śrīmanmaddhyārjjunamāhātmye śaṣṭhoddhyāyaḥ ||

(3)

The *Madhyārjunamāhātmya* from the *Līṅga-Purāṇa* (ff. 161—176).

It begins (161 = 16):—śrīmahāgaṇapataye namaḥ | naimiṣe nimiṣakṣetre Śaunakādyā maharṣayaḥ | dvādaśābda-kratuvaram cakruḥ kailāsaḥetave | tadāyāto mahāpūjyaḥ Sūtaḥ pauraṇikottamaḥ | śivasamkīrttanam kurvan tripu-ndrāṃkitadehavān | *etc.*

F. 164 (= 19):—iti śrīmallīṅgapurāṇe maddhyārjjunamāhātmye maddhyamakhaṇḍe Sūtaśaunakasamvāde prathamoddhyāyaḥ ||

It ends (f. 176b = 31b):—iti śrīmallīṅgapurāṇe nāgara-maddhyamakhaṇḍe Sūtaśaunakasamvāde śrīmanmaddhyārjjuneśvaramāhātmye pañcamoddhyāyaḥ || śrībrhatkūcāmbāsametaśrīmahālīṅgamahāmūrttaye namaḥ || hariḥ | om |

185.

SANSK. No. 5.

*Size etc.*:  $15\frac{1}{4} \times 1\frac{1}{4}$  in., 219 + (2) leaves [ff. 16, 82, 214 are missing, 106, 108, 124 occur twice, 104, 107, 109, 198, 211, 212 & 213 are misplaced], 6 or 7 lines on a page.

*Material*: Palm leaves.

Date: 18<sup>th</sup> or 19<sup>th</sup> cent.?

Character: Grantha. The MS. is written by two different hands. It looks as if original lacunas had been supplied by a more recent hand. The end is missing.

The *Pañcanadamāhātmya* from the *Tīrthaprasāṃsā* of the *Brahmakaivarta-Purāṇa*, incomplete and very incorrect.

It begins:—*śuklāmbharadharaṃ viṣṇuṃ śaśivarnaṃ caturbhujam prasannavadanaṃ dḍhyāyet sarvavighnopaśāntaye | yā kundendutuṣārahārādhavaḥ (read °lā) yā śubhrawastrāvṛta (read °tā) yā viṇa (read °nā) varadaṇḍamaṇḍitakarā yā śvetapadmāsanā | yā brahma (read °hmā) cyutaśaṃkaraprabhṛtibhi(r) devī sadā pūjita sa (read °tā sā) mām patu (read pātu) sarasvatī bhagavatī nigyeṣajādyāpah (read niṣṣeṣajādyāpahā)\* | doskayukta (read dorbhir yuktā) caturbhi sphaṭikamaṇimayīm akṣamālān dadhānā hastenaikena patmaṃ sitam api ca śukam pustakaṃ cāpareṇa bhāsakundenduśaṃkha-sphaṭikamaṇinibhā bhāsamānā samānām (read °am) sā me vāgdevateyan nivasatu vadane sarvadā suprasanna (read °nnā ||) vande maheśvaran devaṃ vighneṣaṃ ṣaṇmukham gurum | gaṇeśān nandimukhyaś (read °khyāś) ca śivabhaktamahāmuniṇ | namo dharmmāya mahate namaḥ | kṛṣṇāya vedhase brāhmaṇebhyo namaskṛtya dharmmān vakṣyāma(h) śāśvatan (read °tān) śrīgurubhyo namaḥ | Devavarmmābhīdho rājā sūryavaṃśasamutbhavaḥ | sumutum (read Sumantum) paripapraccha śivabhakta[ka]dvijottamaḥ (read °maṃ) | uktam samastam bhavatā Sumanto tīrthavaibhavam | kāveryā mahimā proktā (read °kto) vṛddhadṛśasya vaibhavam mādthurakṣetramahārtham (read mādthurakṣetramāhātmyam?) vistareṇa trayoditam | idānīm śrotum icchāmi śrīmatpañcanadasya vai | māhātmyam kayutām vidvān (read kathyatām vidvān) kautūhalaparasya me | etc.*

F. 6:—*iti śrīmatbrahmakaivarttakāvye mahāpurāṇe tīrthaprasāṃsāyām pañcanadamāhātmye prathamodḍhyāyah ||*

F. 54:—*iti . . . . . navamodḍhyāyah ||*

F. 99b:—*iti . . . . . dvāviṃśodḍhyāyah ||*

\* See the beginning of Nr. 187 in the 'Katalog der Sanskrit-Handschriften der Universitäts-Bibliothek zu Leipzig' von Theodor Aufrecht (Leipzig 1901).

- F. 164:—iti . . . . . pañcatrimśoddhyāyaḥ ॥  
 F. 187:—iti . . . . . tricatvārimśoddhyāyaḥ ॥  
 F. 212b:—iti śrībrahmakaivarttakhye<sup>1</sup> mahāpurāṇe tīr-  
 tthaprasāmsāyām pañcanadamāhātmye aṣṭacatvārimśo-  
 ddhyāyaḥ.

186.

SANSK. No. 6.

*Size etc.*:  $16\frac{1}{8} \times 1\frac{1}{2}$  in., (1) + 149 + (1) leaves, 7 or 8 lines on a page.

*Material*: Palm leaves.

*Date*: 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character*: Grantha.

The *Tulākāverimāhātmya* from the *Āgneya-Purāṇa*, in 31 chapters.

Another copy in No. 51 (= Whish No. 52).

It begins:—*śuklāmbaṛadharaṃ viṣṇuṃ śaśivarnaṃ catur-  
 bhujaṃ | prasannavadanaṃ dhyāyet sarvaviṣṇunopasāntaye |  
 Dharmmavarmaṃ rājaraṣir unniculapuravallabhaḥ | bhūyaḥ  
 papraccha tan natvā Dālbyaṃ bhāgavatottamaṃ | bhaga-  
 van prāṇinaḥ sarve kenopāyena sampadaḥ | bhavanti putrān  
 samprāpya sukhinaḥ cirajivinaḥ | kathāṃ syāt pāpanirhāra  
 śrīṣe (read śrīś ca?) bhaktiḥ kathāṃ bhavet | kena dharmmeṇa  
 santuṣṭo bhagavān bhūtabhāvanaḥ | prasīdati manuṣyāṇāṃ  
 bhuktimuktiphalapradaḥ | viśeṣapāpabhūyiṣṭhe durācāre  
 kalau yuge | pāpanāśo bhavet brahman mahāpātakini-  
 vā | etat sarvaṃ aśeṣeṇa tava śiṣyasya me vada | iti  
 rājānūsamprṣṭo bhagavān bhagavatpriyaḥ | babhāse Dhar-  
 mmavarmaṇāṃ dharmmiṣṭhāṃ brāhmaṇottamaḥ | Dāl-  
 byaḥ | sādhu prṣṭam mahārāja bhagavatbhaktivardhanaḥ |  
 yat te manogataṃ śrotuṃ divyaṃ viṣṇukathāṃ śubhāṃ |  
 tasmāt te varṇayīṣyāmi sarvaṃ tatvaṃ yathāmati | asminn  
 artthe purā prṣṭo Hariścandreṇa Kuṃbhajaḥ | kurukṣetre  
 munīndrāṇāṃ agrato yad avarṇayat | tat tehaṃ sampra-  
 vaksyāmi śruṇuṣvāhitodhunā | etc.*

F. 5b:—iti śrīmadāgneyapurāṇe tulākāverimāhātmye  
 prathamoddhyāyaḥ ॥

<sup>1</sup> This is exceptional. The colophons at the end of almost all the chapters have *śrīmatbrahmakaivarttakāvyē*.

It ends:—iti śrīmadāgneyapurāṇe tulakāverīmāhātmye  
ekatṛṃśoddhyāyaḥ || evaṃ etat purāvṛttam ākhyānam  
bhādrām astu vaḥ | pravāharata visrabdhāḥ balam viṣṇoḥ  
pravarddhatām | kāverī varddhatām kāle kāle varṣatu  
vāsavaḥ | śrīraṃganātho jayatu śrīraṃgaśrīś ca varddha-  
tām | lābhas teṣāṃ jayas teṣāṃ kṛtas teṣāṃ parābhavaḥ |  
teṣāṃ indivara śyāmo hrdaye supratīṣṭhitaḥ || hariḥ om ||

## 187.

SANSK. No. 7.

*Size etc.*: 16 × 1 $\frac{3}{4}$  in., (1) + 187 + (1) leaves, 6 or 7 lines on a page.

*Material*: Palm leaves.

*Date*: 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character*: Grantha.

The *Kauñjarāśanakṣetramāhātmya* from the *Śatarudriya-koṭīsaṃhitā* (*Vaidikadharmakhaṇḍa*) of the *Śiva-Purāṇa*. Incomplete.

It begins:—śuklāmbaradharam viṣṇum śaśivarnam catur-  
bhujam prasannavadanam dhyāyet sarvaviḡhnopaśāntaye |  
gurave sarvalokānām bhiṣaje bhavaroginām | nidhaye  
sarvavidyānām śrīdākṣināmūrttaye namaḥ || śrīgurubhyo  
namaḥ || kṛtvā sāmṡatsaram dīkṣāniyamam Maithilo mahān |  
śuddhavrātyaḥ śuddhamanā niviṣṭo rauravebhavat | tatra  
bhāgrathitire sarvadevasamāśraye sannidhau viśvanāthasya  
cittaśuddhividhāyake | kevalam cittaśudhyartham ṛtvikbhiḥ  
pariveṣṭitaḥ | santyajya sarvakāryāṇi rājyakāryāṇi mantriṣu |  
nikṣipyā khalu medhāvi svasya meddhyatvasiddhaye | netra-  
krṣṇavināśāya tvagasthyaikatvasiddhaye | ativrāṭṭya[h]s sa-  
padnikāḥ babhūva kila dīkṣitaḥ | sanāntarika (read satrānta-  
rita?)kāleṣu Maithilas tam mahāmuniṃ | teṣāṃ dvijānām pu-  
rataḥ śrutidharmmān aśeṣataḥ | smārttān paurāṇikāmś cāpi  
paripapraccha tatra vai | vaidikāḥ kepi vā dharmmā ye vā  
paurāṇikāḥ punaḥ | anuṣṭhitaḥ tu tair ddharmmaiḥ phalam  
kim iti tatvavit | punaś ca paripapraccha śṛṇvatsu nikhileṣv  
ayam | prṣṭas tena tathāddhvaryyur Mmaithilo dharmma-  
vittamaḥ | provāca śṛṇu rājendra vakṣyāmy etāni te dvijaḥ |  
caturbhiś ca caturbhiś ca dvābhyām pañcabhir eva ca |

kriyate yas sa dharmma syād atonyo nāmadhāraḥ | iti  
Kārṣṇājiniḥ prāha sa śrīmān brahmavittamaḥ | etc.

F. 3b:—śrīty ādimahāpurāṇe śrīśaive śatakoṭirudras[s]am-  
hitāyām kuṇjarāśanadivyaḥśetramāhātmye prathamodhyāyaḥ ||

F. 7:—ity ādimahāpurāṇe śrīśaive śatarudriyakotisam-  
hitāyām kuṇjarāśanadivyaḥśetramāhātmye dvitīyoddhyāyaḥ ||

F. 18:—ity ādi° śrīśaive śatarudriyakotisamhitāyām  
kauṇjarāśanakṣetramāhātmye pañcamodhyāyaḥ ||

F. 45:—ity ādimahāpurāṇe śrīśaive śatarudriyakotisam-  
hitāyām vaidikadharmmakhaṇḍe śrīkauṇjarāśanadivyaḥśe-  
tramāhātmye caturdśasodhyāyaḥ ||

F. 78:—ity ādi° śrīśaive śata° vaidikadharmmanirūpaṇa-  
khaṇḍe śrīkauṇjarāśanadivyaḥśetramāhātmye aṣṭāvimśo-  
ddhyāyaḥ ||

F. 113:—ity ādi° śrīśaive śata° vaidikadharmmanirū-  
paṇakhaṇḍe śrīkauṇjarāśanadivyaḥśetramāhātmye ekacatvā-  
rīmśoddhyāyaḥ ||

F. 164b:—ity ādi° śrī° śata° vaidika° śrīkau° aṣṭa-  
pañcāsodhyāyaḥ ||

In the colophons at the end of the following Adhyāyas  
the number of the Adhyāya is not mentioned, e. g. f. 169b:—  
ity ādimahāpurāṇe śrīśaive śatarudriyakotisamhitāyām śrī-  
kauṇjarāśanadivyaḥśetramāhātmye (then a blank space) |  
So also ff. 176 and 184.

It breaks off (f. 187b) with the words:—indrānandañ  
ca paramaṃ dhīṣaṇasya tataḥ paraṃ | ānandam atbhuṭam  
prāpya copamārahitam paraṃ | tataḥ prajāpater ddivyam  
ānandam yogidurllabham | samprāpya kṣaṇamātreṇa taṇḍu-  
lānām dharādhipaḥ ||

## 188.

SANSK. No. 8.

Size etc.:  $10\frac{1}{2} \times 1\frac{1}{4}$  in., 51 + 4 leaves, 5 lines on a page.

Material: Palm leaves.

Date: 18<sup>th</sup> or 19<sup>th</sup> cent.?

Character: Grantha.

The *Kapālīśasthalamāhātmya* from the *Utkrṣṭaśivakṣetra-  
prakaraṇa* of the *Śaivakoṭirudrasaṃhitā* (i. e. *Koṭirudrasaṃ-  
hitā* of the *Śiva-Purāṇa*?), in 10 Adhyāyas. Followed by

the 27<sup>th</sup> Adhyāya of the *Mayūrapurīmāhātmya* from the *Kṣetrakāṇḍa* of the *Skanda-Purāṇa*.

It begins:—kalyāṇam kurutām kaścit karuṇāvaruṇālayaḥ | mayūranagarādhiśo mama nṛttavināyakaḥ | śrīmahāganapataye namaḥ | śrīgamdhabamdhure sarvapuspārāmātiśobhite | campakairandacāmvedhaiḥ phanasaiḥ pāṭalair api | vakulair vaṃjulair devapunnāgais saralair api | dhavaiḥ kuṃdaiś ca maṃdārai(s) tathā cāmalakādibhiḥ | kṛtamalai(r) nnaktamālair nnālikerādibhis tathā | rasālais tantriṇibhiś ca ciribilvair viśeṣataḥ | viṭapollikhitākāśair viśramamekha(read °megha)maṇḍalaiḥ | pacelimaphalānammrāpakvapuspopaśobhitaiḥ | atīśyāmalapatrālīmatayā meghamaṇḍalaiḥ | purā samudrapānena jalābhāvatayā punaḥ tatratyam īśvaraṃ kiñcin munīnām kumbhasambhavam | yācitum tvarayā ramyaphalapallavapāṇibhiḥ | phalabhārānatai ramyair āgatyāvasthitair iva | *etc.*

F. 3:—ānandasthalamāhātmyānny akhilāni śrutāni hi | kapālīśasya māhātmyam sarvāgamavivarnitam | śrotum sannahya tiṣṭhanti śrutayosmākam ādarāt | brahman tad adya karuṇājaladhenugrhāṇa naḥ | Agastyah | atha vakṣyāmy aham puṇyam rahasyataram adbhutam | kāpālīśasya māhātmyam vīvidhāgamavarnitam | sāvadhānāḥ praśṛṇvantu naimiśāranyavāsinaḥ | *etc.*

F. 5b:—iti śrīśaivakoṭīrudrasamhitāyām utkrṣṭaśivakṣetraprakarāṇe kapālīśasthalamāhātmye prathamodhyāyaḥ ||

F. 6b:—śrīśaiva° utkr° kapālīśasthalamāhātmye dvitīyodhyāyaḥ ||

Adhyāya 3 ends f. 15, A. 4 f. 27, A. 5 f. 30b, A. 6 f. 36, A. 7 f. 40b, A. 8 f. 42, A. 9 f. 47b, A. 10 f. 51b.

F. 51b:—iti śrīśaivakoṭīrudrasamhitāyām utkrṣṭaśivakṣetraprakarāṇe kapālīśasthalamāhātmye daśamodhyāyaḥ || || śrīr astu || sarvaṃ purāṇam sampūrṇam || || sarvalokaikanāthāya pādmanetrāya viṣṇave | nīlāmbhonibhaśyāmaṇigrahāya namo namaḥ || purā nārāyaṇo devo māyayā mohayan ramām | aṃtardhānagato viṣṇu(r) viśvavyāpī jagadguruḥ | aṃtardhānagataṃ devaṃ vicinvamti vibhūm ramā | cacāra prthivīm sarvām nāpaśyat pu(here begins f. 1)ruṣaṃ param | kāśīm gaṇigām prayāgaṃ ca kurukṣetran tu puṣkaraṃ | *etc.*

F. 4b:—iti skā[m]ndapurāṇe Agastyadilīpasamvāde kṣetra-  
kāṇḍe mayūrapurīmāhātmye varṇanam nāma saptaviṃśo-  
dhyāyaḥ ॥

189.

SANSK. No. 9.

*Size etc.*:  $16\frac{1}{4} \times 1\frac{1}{4}$  in., (1) + 45 leaves, from 5 to 7 lines on a page.

*Material*: Palm leaves.

*Date*: 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character*: Grantha.

The *Kumbhaghṇamāhātmya* from the *Bhaviṣyat-Purāṇa*  
(Madhyamakhaṇḍa), Adhyāyas 97 to 106.

It begins:—etat kalyāṇarājiva nalinimaddhyamandire |  
kumbhaghṇe śayānasya śārṅgapāṇeḥ praśāsanam | śrī-Nā-  
radaḥ | bhagavan patmasambhūta parāvaravidāṃ vara |  
parāvarajagatsrṣṭisthitisamhāarakāraṇa | varṇitam bhavatā  
samyak punyakṣetrakadambakam | jambūdvīpaviśeṣeṇa  
varṣe bhāratasamjñake | śuśrūṣus tasya mātmyam kṣetra-  
sya harimedhasaḥ | tatvam ācakṣva bhagavan vistareṇa  
pitāmaha | iti prṣṭo mahātejā viśvasṛg viśvagrāhaṇaḥ | uvāca  
Nārādāyaiva kṣetramātmyam uttamam | brahmā | śruṇu  
Nārada bhadraṃ te sāvadhānena cetasā | kumbhaghṇasya  
mātmyam sarvalokeṣu pūjitam | etc.

F. 5:—iti bhaviṣyatpurāṇe kumbhaghṇamāhātmye sa-  
ptanavatitamoddyāyaḥ ॥

F. 17:—iti bhaviṣyatpurāṇe maddhyamakhaṇḍe brahma-  
nāradasamvāde kumbhaghṇamāhātmye śatatamoddyāyaḥ ॥

It ends:—iti bhaviṣyatpurāṇe maddhyamakhaṇḍe bra-  
hmanāradasamvāde kumbhaghṇamāhātmye śaśtatamo-  
ddyāyaḥ ॥ kumbhaghṇamāhātmyam sampūrṇam ॥ om | śrī-  
śārṅgapāṇisvāmine namaḥ ॥

190.

SANSK. No. 10.

*Size etc.*:  $16 \times 1\frac{1}{4}$  in., (1) + 61 leaves, generally 7 lines on a page.

*Material*: Palm leaves.

*Date*: 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character*: Grantha.

The *Samaṣṭikānanamāhātmya*, or *Samaṣṭikāntāramāhātmya*, from the *Brahmaṇḍa-Purāṇa*, *Uttarakhaṇḍa*, *Adhyāyas* 1—17, incomplete.

It begins:—śivāya namaḥ | vande maheśvaran devam vighneśam śaṇmukhaṃ gurum gaṇeśān nandimukhyānś ca śivabhaktān mahāmuniṃ | kadācin naimiśāranyamunayas saṃśītavratāḥ | satrayāgaṃ prakurvānāś śaivāgamaviśārādāḥ | drṣṭvā Sūtaṃ[m] mahātmānaṃ papracchur[am] itaujasah | śambhoḥ kathāpāto netrā \*\*\*\* pajāyate | punar brūhi maheśasya kathāṃ pāpaprāṇāśiniṃ | satkathāśravaṇenaiva cittavairāgyam uttamam | divyajñānaṃ ca sumahat jāyate pāramaiśvaram | iti prṣṭas Sūtayogī karuṇārasaśevadhiḥ | Vyāsaṃ sarvajñaṃ atulaṃ ddhyātvā svāntasaroruhā | yūya(n) dhanyatamā loke maheśāśrayasatkathāṃ | śrotukāmāś ca sa(m)jātāḥ vakṣyāmi śruṇutādarāt | rahasyam asti nikhileśv āgameṣu ca sarvaśaḥ | śrīmatkampahareśānakṣetramāhātmyam uttamam | śruṇvatāṃ sarvapāpāghnaṃ bhuktimukti-phalapradam | sarvasaumyadam sadyaḥ caturvargaphalapradam | brahmaviṣṇumahe(n)drādyaiḥ sevitaṃ sarvasiddhaye | purāgastyena samproktaṃ rṣiṇāṃ bhāvitātmanāṃ | vakṣye purātaṇaṃ puṇyam śrīmatttribhuvanābhidham | darśanāt sarvapāpāghnaṃ kṣetram kṣetreṣv anuttamam | tathāpi tasya māhātmyam brahmaṇḍe bahudhā śrutaṃ | tad adya vakṣye yuṣmākaṃ lokānāṃ ca hitāya ca | *etc.*

F. 3b:—iti brahmaṇḍapurāṇe brahmanāradasaṃvāde samaṣṭikānanamāhātmye uttarakhaṇḍe prathamoddhyāyaḥ ||

F. 8:—iti śrīmatbrahmaṇḍapurāṇe samaṣṭikāntāramāhātmye dvitīyoddhyāyaḥ ||

F. 30b:—iti śrībra° samaṣṭikānanamā° navamoddhyāyaḥ ||

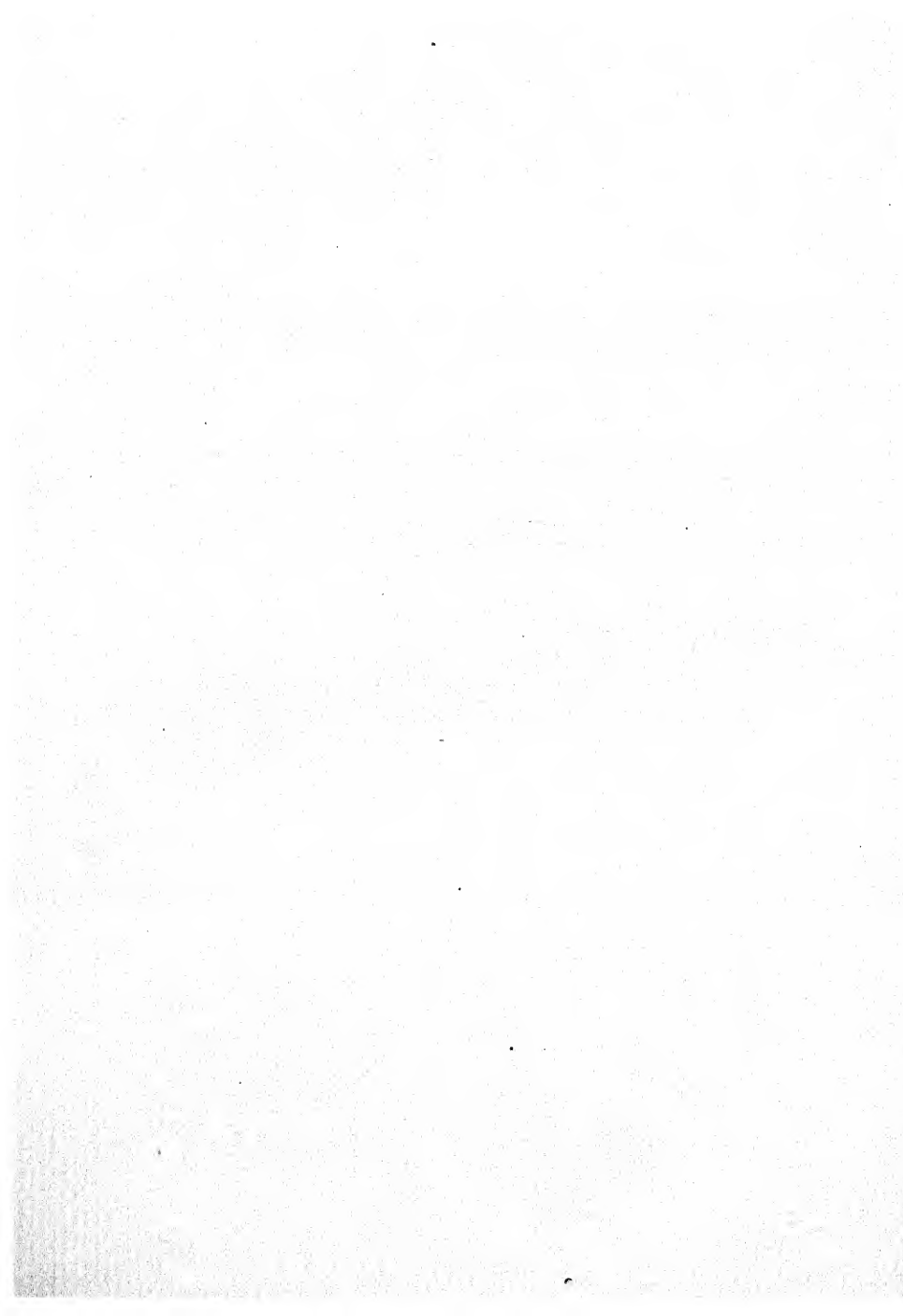
F. 56:—iti bra° samaṣṭikāntāramā° ṣoḍaśoddhyāyaḥ ||

It breaks off (f. 61b) with the words:—laukikair vaidikaiś cāpi kṛtvā stotraśataiś śivam | prārthta(yā)m āsa deveśam harṣagatga(da)yā girā | svāmin mañnātha sarvajña śrīmatkampahareti ca | sarve lokāś ca gr̥hīyur nnāmadheyān tavā-(d)bhutaṃ | evaṃ samprārthhito devaḥ tathāstv iti tirodadhe | tirohite tadā deve rājā harṣasamanvitaḥ |

# APPENDIX

BY

F. W. THOMAS.



## 191.

## WHISH No. 44.

*Size:*  $14\frac{3}{4} \times 1\frac{1}{2}$  in.; 66 leaves + 2 containing index and title in English + covers, 6—rarely 7—lines on a page.

*Material:* Palm leaves.

*Date:* Probably 17<sup>th</sup> cent.

*Character:* Grantha, legible and fairly correct.

The *Aitareya-Āraṇyaka* in close agreement with the text printed in Bibliotheca Indica. At the end of II. 2. 3 we have the error *tad vai Viśvāmitram* for *tad vaiśvāmitram*: at the beginning of II. 5. 4 and II. 6. 1 respectively the words *apākrāmantu garbhīnyah* and *yathāsthānan tu garbhīnyah* are omitted. A peculiarity of the MS. is that the colophons read *āraṇah* for *āraṇyakah*.

The label reads 'Rig-Vēdah; Āraṇyam. Vol. 4.', and inside Whish has written 'The Āraṇyam of the Rig-Vēdah' and opposite 'N. B. The 2<sup>nd</sup> Āraṇyakam is called the Bāhvarīcha-Brāhmanōpanishat; and the 3<sup>rd</sup> Āraṇyakam is called the Samhitōpanishat'.

## 192.

## WHISH No. 47.

*Size:*  $11\frac{3}{4} \times 2$  in.; 2 leaves (with 2 covers). 7—10 lines on a page.

*Material:* Palm leaves.

*Date:* Perhaps 19<sup>th</sup> cent.

*Character:* Square Grantha, clearly written.

The *Kaivalyopaniṣad*.

At the end the MS. reads *phalam* (not *padam*) *āsmute* with the best editions, and proceeds:—*ity āha bhagavān brahmā | om | bhadram dadhātu | om | śāntiḥ triḥ | kaivalyopaniṣat samaptā | hariḥ om |*

Then a note in the handwriting of Whish: 'Here ends the Kaivalyopanishad C. M. Whish Calcutta 1825'.

On the front cover we also read outside (in Malayalam character) *Kaivalyopanishat* with a few other faint marks in the same character, and inside: 'These few sheets contain the Kaivalyōpanizat Grantham character. C. M. Whish Calcutta'.

### 193.

WHISH No. 167.

*Size:*  $13\frac{3}{4} \times 1\frac{3}{4}$  in., 21 leaves + 2 blank + wooden covers, 8 lines on a page.

*Material:* Palm leaves.

*Date:* Probably 19<sup>th</sup> cent.

*Character:* Square Grantha.

The *Brahmasūtracandrikā*, a concise Commentary by an unnamed author on the *Vedāntasūtras*.

It begins:—

śrī-Lokānandanāthagurucaraṇāravindābhyā(m) namaḥ |  
avighnam astu |

praṇamya paramātmānaṃ saccidānandavigrahaṃ | kurve-  
ham atisaṃkṣepāt brahmasūtrasya candrikāṃ || athāto  
brahmajajñāsā(sic) | atha nityānityavastuvivekaihi kāmūṣmika-  
phalabhogavirāgaśamamādisampan mumukṣātmakasādha-  
nacatuṣṭayasampatyanantaram |

It ends:—

iti vai prajāpatir ddevān asṛtā asṛtaśramitamānuṣyāt iti  
pitṛn trir apavitram iti grahān. The last sūtra cited is  
I. III. 27 (20b, l. 4), but the commentary seems to touch  
also on the subject of 28.

The name of the work and the words 'first part only' are written faintly, in Whish's hand, on the outside. A slip in Burmese reads 'Commentary on the nine parts of Metaphysics'.

Whether the work is identical with any of the other *candrikās* mentioned in several places by Aufrecht CC. s. v. *Brahmasūtra*, it is impossible without fuller descriptions of these to say.

Size:  $12 \times 2\frac{1}{4}$  in.; 40 leaves + 2 blank + covers, 10 lines on a page.

Material: Palm leaves.

Date: Probably 19<sup>th</sup> cent.

Character: Square Grantha, clearly written.

The *Vāsudevamananaprakarana* in 12 *varṇakas*, ending respectively foll. 4a, 5b, 7a, 11b, 18b, 25a, 29a, 32b, 33b, 36a, 38a, 40b, generally with namaskāra to Minākṣi and Sundareśvara. At the end of the seventh we read also *śrī-Kṣemānandanāthaparamagurave namaḥ*, mentioning the author's guru.

According to Burnell, Tanjore, p. 92b the work is at least two hundred years old, as an ancient Tamil version is known. But the present MS. exhibits not the original, but a shorter compendium, the date of which is not known, probably identical with some of those cited by Aufrecht CC., p. 428b, s. v. Mananagrantha. Of this an edition in Telugu character was printed in 1884 at the Śāradānilaya press. With this edition the MS. agrees as far as the end of *varṇaka* 7, after which the former presents a much longer and widely differing text. The opening stanza, also, is different, the MS. reading:—

yovatiryyeḥa ācāryyarūpeṇa yatinām mude | śrīman-  
nārāyaṇam vande taṃ harim karuṇānidhim || mananākhyam  
prakaraṇam vāsudevayatisvaraiḥ | racitaṃ vistareṇādya  
saṃgrahaṇa prakāśyate || bālānām upakārāya mamāpi  
jñānasiddhaye | tatra śrībālagopālakṛṣṇas sannihito bhavet ||

It ends:—

iti jñātvā tat-tvaṃ-padādivākyajñānena parokṣajñānānu-  
bhavenāparokṣasākṣātkāraṇ ca yonubhavati sa caṇḍālo vā  
brāhmaṇo vāsmākam gurur evety ācāryyavacanena vijñā-  
tatatvopi vidīśāsanyāsino mahāsanyāsinaś ca variyān  
paramahamso bhūtvā madahā(read dehā)vasāne paripūrṇa-  
brahmasvarūpo bhavati |

iti manane dvādaśavarṇakam samāptaṃ | śrīmīnākṣisun-  
dareśvarābhyān namaḥ | śrīgurucaraṇāravindābhyān namaḥ |

The divergence of the MS. and the edition in the last five varṇakas, combined with the peculiarity in the seventh colophon of the MS., suggests that either the edition supplies the full text and not the saṃgraha or we have two different, possibly independent, summaries.

On the outside in European hand 'Mananaprakaraṇam'.

## 195.

WHISH No. 187A.

*Size:*  $17\frac{1}{4} \times 1\frac{1}{4}$  in.; 19 leaves, generally 8—9 lines on a page. The cover and label are shared with No. 203, q. v.

*Material:* Palm leaves.

*Date:* Probably 18<sup>th</sup> rather than 17<sup>th</sup> cent.

*Character:* Grantha.

*Injuries:* The ends of the first 2 and the last 3 leaves somewhat broken away.

The *Virāṭa-Parvan* of the *Mahābhārata* as far as XII. 7.

Adhyāya I ends on f. 2b, II on f. 3b, III on f. 5b, IV on f. 7a, V on f. 9b, VI on f. 10b, VII on f. 12b, VIII on f. 15b, IX on f. 17a, X on f. 18a, XI on f. 19a. —The text agrees in general with the Grantha edition published at Śarabhojirājapura (Tanjore), but presents not a few small divergencies, such as the omission of III 51—2, IV 8. 33., and the addition of two ślokaś after IV. 21 and a halfśloka after 55a. To the commencement we find prefixed the verses:—

\*\*\* baradharaṃ viṣṇuṃ śaśivarnaṃ caturbhujaṃ | pra-  
sannavadanaṃ dhyāyet sarvavighnopaśāntaye || Vyāsaṃ  
Vasiṣṭhanaptāraṃ Śakteḥ pautraṃ akalmaṣaṃ parā \*\*\*\*  
ṃ vande Śukatātaṃ taponidhiṃ || Vyāsāya viṣṇurūpāya  
Vyāsarūpāya viṣṇave | namo vai brahmaṇidhaye Vasiṣṭhāya  
namo namaḥ ||

## 196.

SANSK. No. 12.

*Size:*  $16\frac{1}{2} - 17 \times 1 - 1\frac{1}{2}$  in.; 14 + 14 + 14 leaves, from 5 to 8 lines on a page.

*Material:* Palm leaves.

*Date:* Early 18<sup>th</sup> cent.

*Character:* Grantha.

(1)

The *Kumārarudrasaṃvāda* of the *Tīrthamāhātmya* in the *Uttarakhaṇḍa* of the *Skanda-Purāṇa*.

It begins:—

ṛṣayaḥ | Sūta Sūta mahāprājña purānārtthaviśārada |  
śrūtāni sarvatīrtthāni puṇyāni subahūni ca || teṣu madhye  
mahātīrttham śeṣakūpe sthitam śrutam | tad vadasva  
mahābhāga śrotum icchāmahe vayam ||

Sūtaḥ | purā khalu mahārāṇye nānāpakṣivirājite | vyā-  
ghrapañcāsyasaṃpūrṇe candanadrumaśobhite || kastūri-  
mrgasammardde devagandharvasevite | auśadhādrau sam-  
āgatya viśrāntam mādhavena ca ||

It ends:—

sarvam mayā śrutam proktam rahasyam idam uttamam ||  
nāvaiṣṇavāya dātavyam nābhaktāya kadācana | sarveṣāṃ  
na tu vaktavyam idam paramaśobhanam ||

iti skānde purāṇe uttarakhaṇḍe tīrthamāhātmye ku-  
mārarudrasaṃvāde trayodaśodhyāyaḥ | śrimate vedānta-  
gurave namaḥ |

Summary of the *adhyāyas*:—

X (ends 2b): Origin of the Śeṣatīrtha on the Auśadha hill,  
where was the Khagendra or Garuḍa river.

XI (ends 9a): Story of a combat between the devas and  
asuras, headed respectively by Viṣṇu and Śiva. At  
the end Śiva asks permission to occupy the Pāṭala Vana  
near the Śeṣatīrtha.

XII (ends 11b): Story of Bhṛgu and Hemābjanāyaki.  
The Bhūtīrtha (11a, l. 1): Ahīndrapura (11b, l. 2).

XIII (ends 14b): Story of Vṛtra (Vṛka 12a, l. 2) and Indra.  
The Lakṣmitīrtha (13b, l. 4).

(2)

The *Ahīndrapuramāhātmya* in the *Brahmanāradasaṃvāda*  
of the *Brahmaṇḍa-Purāṇa*.

It begins:—

kadācit pitaram prāha brahmāṇam Nārado munih |  
brūhi prapamya deveśa harer vaibhavam uttamam ||  
brahmā |

śrṇu Nārada vakṣyāmi harer mähātmyam uttamam |  
arccāvatāravibhavam paramam pāpanāśanam || atha tai (*sic*)  
munayas sarve Sanakādyās surarṣayaḥ | kadācil lokanā-  
thasya darśanārtham samāgatāḥ || gagane jagmur ālokya  
kṣīrābhim ṛṣisevitam |

It ends:—

śrutvā tu brahmaṇo vākyaṁ Nārado ṛṣisattamaḥ | ahi-  
ndranagaram prāpya devanātham (*bis*) nanāma ca || iti śrī-  
brahmāṇḍapurāṇe brahmanāradasaṁvāde ahindrapura-  
mähātmye pañcamoddyāyaḥ |

Summary of the *adhyāyas*:—

I (ends 3a): The Virajātīrtha is conveyed by Garuḍa and Śeṣa to Ahindrapura, which is thus located (1b, ll. 1—2):—

śaḍyojanapramāṇena kumbhaghonasya cottare | kañ-  
cyās (*sic*) tu dakṣiṇe bhāge samudrasya ca paścime || ar-  
ddhajojanamātrena hy ahindrapurasañjñake | āgneya-  
bhāge Śeṣādrer Mārkaṇḍeyas tapasyati ||

II (ends 7a): Viṣṇu directs the tīrtha brought by Ananta (Śeṣa) to be called Śeṣatīrtha and that brought by Garuḍa to be the Garuḍa river (Suparnatātini 7a, l. 5). Brahman establishes a festival, and begs Viṣṇu to abide on the spot with Ramā (entitled Hemābjanāyaki). Brahman himself occupies the Brahmatīrtha in the āgneyadigbhāga, the Ṛṣis Pāṭali (Pāṭaleśvara 7a, l. 5) on the Auśadhaparvata in the pūrvottaradigantara, Hanuman a part of the Sañjivanauşadhagiri in the pūrvabhāga, Śaṅkara a līṅga under a Pāṭali tree at Pāṭali, Prahlāda the Bhṛgutīrtha in the north at a kṣetra called Kṛṣṇāranya.

III (ends 10a): At the request of Prahlāda Viṣṇu consents to abide, *arccāvatāram āśṛtya*, facing the west at Kṛṣṇāranya. Praise of the aranya and of the Auśadhācala standing on the river's (Suparṇa's) bank.

IV (ends 12b): Śiva is implored by the gods to destroy Tripura and performs tapas.

V (ends 14b): Śiva, after destroying the demons, goes to the eastern ocean, on the shore of which Viṣṇu esta-

blishes him, and there arises a city devoted to the two gods, viz. *Ahīndrapura*.

(3)

The *Ahīndrapuramāhātmya* of the *Jñānakāṇḍa* of the *Bṛhannāradiya-Mahā-Purāṇa*.

It begins:—

purābhūn naimiśaraṇye satraṃ hi bahuvārṣikam | sametā  
rṣayo yatra kuśalās Śaunakādayaḥ || labdhāvākāśās tam  
Sūtam aprcchan harivaihbavam | rṣayaḥ | kīrtitan ta(t)  
tvayā brahman hareś cāritram uttamam || śrutvādyāpi na  
trptir no jāyate matravabhava (read mativaihbava) |

Sūtaḥ | kin tais tapobhir uruvikramabhaktihīnaiḥ || pu-  
nyair athālpaphalasantatidair anantaiḥ | dānair jaganmaya-  
padāmbujayugmasaktacintāvatām hrdayatoṣaṇaviprahīnaiḥ ||  
aho tapāpḥalam kiñcit bahujaṇmabhir āritam | yad ya-  
jñeśapadāmbhojayugacintāprasūtikṛt || — — — — —

(3 verses).

rṣayaḥ | divyābhivyaktideśanām kīrttanāvasare purā |  
ahīndranagaran nāma deveśacaritāśrayam || &c.

It ends:—

śrutvaitas (read °tac) caritan tasya Sūtād devapater  
dvijāḥ | harṣāśrupūrṇanayanāḥ kṛtārthā iti menire || pra-  
śaśamsuś ca tam vipraṃ nemiśaraṇyavāsinam | yajñāśālām  
punar jagmuḥ kriyām uddiśya yājñikīm || iti śrī-brhannāradi-  
yamahāpurāṇe jñānakāṇḍe ahīndrapuramāhātmye catuśca-  
tvārimśoddhyāyaḥ.

Summary of the *adhyāyas*:—

**XL** (ends 3b): Brahman visits the world at a place called the Sugandha Vana (2a, l. 5) by the eastern ocean, where was a hill called Auśadha producing a mahauśadha called Saṃjivana (2a, l. 6). Then appears Viṣṇu, whom Brahman lauds.

**XLI** (ends 7a): Brahman obtains from Viṣṇu the boon that a tīrtha like the Virajātīrtha and bearing his name may be established by the mountain (Brahmācala 4b, l. 5), that Viṣṇu may always be present there, and

the auṣadha be named after him (4a, l. 1). The tīrtha is to be the Brahmatīrtha.

XLII (ends 9a): Viṣṇu helps the gods against the asuras.

When he is tired after battle, Śeṣa makes him a pool and Garuḍa produces a river (prāgvāhinīm nadīm).

Viṣṇu promises to be ever accessible there.

XLIII (ends 11b): Story of Mārkaṇḍeya and the lotus-born maid Taraṅgānandinī.

XLIV (ends 14b): Continuation of the story of Mārkaṇḍeya. Śeṣa founds Ahīndranagara.

### 197.

SANSK. No. 13.

*Size:*  $15\frac{1}{2} \times 1\frac{1}{3}$  in.; 168 (167 + 65 bis) leaves + covers between wooden boards, 7 (foll. 1—117), later 8 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> cent.

*Character:* Grantha, small clear writing.

#### (1)

The *Campakāraṇyamāhātmya* of the *Sivapārvatīsaṃvāda* of the *Kṣetravaibhavaśekhāṇḍa* of the *Bhaviṣyottara-Purāṇa*. Ff. 1—117.

It begins:—

kalyāṇyai namaḥ | hariḥ | om |  
 purā hi kailāśagirīndramaddhye  
 surāsurādyaīḥ abhivandite pare |  
 vicitravaiḍūryyamukhaiḥ suratnakaiḥ  
 suvarṇamuktāśrajaḍāmaśobhite ||  
 sanmaṇḍape devavaraiḥ samanvite[h]  
 samstūyamāne munidevanāyakaiḥ |  
 aṣṭādaśaiḥ vādyavaraiḥ abhiṣṭute  
 raṅgāmukhaiḥ narttanaśobhite mudā ||  
 nandīśaṇḍīśamukhaiḥ supārṣṣadaiḥ  
 saṃsevite cchatravitānaśobhite |  
 suratnapīṭhāśritaśaṃkarāṃke  
 sthitā g(īr)īśendrasutā mṛḍānī ||

sarvajñā svapatim vikṣyā smayamānamukhāmbujā ।  
brahmādin ājñāpaitum svapateḥ vaibhavam param ॥  
samarthya vismayam vaktum gaṅgādharakathāmṛtam ।  
śivena prakatīkartum viśeṣeṇa sabhātale ॥  
pranamyā śaṅkaram devī devānāṁ ca samahkṣitāḥ ।  
papraccha bhaktibhāvena śaṅkaram nīlaloḥitam ॥

— — — — — (3½ ślokas)

tvayoktāni purānyaddhā śaivakṣetrāni bhūtale ॥  
bhaktimuktipradāny eva darśanāt namanād api ।  
saptasāhasrasaṁkhyāni catuḥśatayutāni ca ॥  
tatra pituḥ viśeṣeṇa sthānāni tava bhūtale ।  
dvātriṁśatsaptaśatakasamkhyākāni mama prabho ॥  
tatrāpi śatasamkhyākasthānāny uktāni me vibho ।  
tatrāpy atyantadayitam dvātriṁśatsthānam uttamam ॥  
teṣu puṇyatamam śreṣṭham pumartthānām nidarśakam ।  
kṣetram ekam samastaghakṛntanam śubhadan nṛnām ॥  
kalau kaluṣayuktānām sadyaḥ siddhikaram śubham ।  
śākṣātkailāśasadrśam Campakāraṇyasamjñitam ॥

It ends:—

itīritās te munayotibhaktyā  
sampūjayāmāsur adinasatvāḥ ।  
supuṇyade naimiśakānane śubhe  
sūtam suvastrābhāraṇaiś ca godhanaiḥ ॥

iti śrīmat-bhaviṣyottarapurāṇe (sic) kṣetravaibhavaḥ khaṇḍe  
campakāraṇyamāhātmye śivapārvatisaṁvāde kannyātīrttha-  
dharma-rajatīrttha-indratīrtthamahimānuvarṇanam nāma  
catuḥcatvāriṁśoddhyāyaḥ ।

śriyai namaḥ । śubham astu । karakṛtam aparādham  
kṣantam arhanti santaḥ । śrīmatgirikucāmbūyai namaḥ ।  
harīḥ । om bhaviṣyatterapurāṇam (sic) sampūrṇam । śrīpār-  
vatyai namaḥ । avighnam astu । śākṣigaṇeśāya namaḥ ।  
śrīmattripurasundaryai namaḥ ।

The titles of the *adhyāyas* are as follows:—

- I (ends 4a) Anukramanikā.
- II (6b) Śūlatīrtthanirmāṇa ṛṣinām sārūpyadāna.
- III (8a) Nandīśvarapūjānanandikeśvarakṛtamahotsava.
- IV (10b) Vināyaka-pūjākaraṇa.

- V (13a) Durgātapaścaryyayā śivapratyakṣavarapradāna-saṃkalpakaraṇa.
- VI (15b) Girikanyāvaralābha pārvatyā rūpadvayanirūpaṇa arddhanārīśvarāvīrbhāvamūlalimgabhūtanāgeśvara-vaibhavanirūpaṇa.
- VII (18a) Devibhyāṃ kṛta ādarśotsavanirūpaṇa.
- VIII (20b) Indrāgamana indrasya devyopatiṣṭhacandano-tsava vidhānanirūpaṇa.
- IX (23a) Indrasya devyā proktacandanotsavanirūpaṇa antarā itihāsanirūpaṇe śivadūtaiḥ yamadūtān prati śivabhaktisvarūpanirūpaṇārambhāṇa.
- X (25b) Śrīcandanotsavanirūpaṇe śrīmatgirikucāmbāyā surarājāṃ prati prokta itihāse śrīśaile jaladīpaḥprada-viprasya śivapādāravindaḥ prapti Candrasenarājñā nara-kānubhāvānantaraṃ campakārāṇye dvijatve durgan-dhāṃgatvaprapṛtimahimānuvarṇana.
- XI (29a) Devyopatiṣṭhamārgēṇa indreṇa kṛtacandana ut-sava vidhānanirūpaṇa.
- XII (32a) Gautamapūjānimittakagautamāśramāṃ prati indrāgamana Ahallyāsaṃgavidhānanirūpaṇa.
- XIII (35a) Gautamena indrasya svabhāryāyāḥ śāpānu-grahadāna badarīvane Gautamasya Vyāsopadeśanirūpaṇa.
- XIV (37a) Ahallyāśāpavimocana Gautamona nāgeśvara-pūjāmahimānuvarṇana.
- XV (40a) Rūpārṇarājyasya svepne śatruvijayakhaṭga-prāptibhūtanalapūjānirūpaṇa.
- XVI (42b) Gāgeśvara (sic) pūjāvaibhavena Nalasya naṣṭa-rājyaśrīyā prāpti.
- XVII (45b) Nalapūjā Nalakṛtavaiśakhotsava vidhānanirūpaṇa.
- XVIII (48b) Pāṇḍavapūjāvidhāna nāganāthaprasādena Pāṇḍavānāṃ svarājyapṛāpti.
- XIX (52a) Nāgeśvarasya Pāṇḍavapūjāmahimānuvarṇ(an)a.
- XX (55b) Brāhmagamana brahmaṇaḥ pūjā brahmaṇā kṛtakārttikotsavanirūpaṇa.
- XXI (58a) Masyagandhisamgamena bhrāntiyuktaparāśa-

- rasya naimiśāranyagamana tatrakyaṣṇin prati svapā-  
pānuvarṇanam śrutvā te tasya niṣkṛter ālocanakaraṇa.  
XXII (60 b) Parāśarapūjāmahimānuvarṇana.  
XXIII (63b) Nāgeśvararutyasya (*sic*) nāgāgamanopotghāta-  
samgatya aputradvijakathāyām dampatyoh vyasanapari-  
hāraka-Mārkaṇḍeyāgamana.  
XXIV (66b) Dvijaputranimittakataksakaśaṃkarasamvāda.  
XXV (69a) Takṣakasya vipraśāpāgamana.  
XXVI (71b) Takṣakasya Kāśyapenoktaśivakṣetrānirūpaṇa.  
XXVII (74b) Takṣakasya Kāśyapoktastaladvayamahi-  
mānuvarṇana bhagīrathapūjānirūpaṇa.  
XXVIII (77a) Takṣakasya Kāśyapoktaśaivakṣetrasthāna-  
catuḥṣṭayamahimānuvarṇana.  
XXIX (79b) Takṣakasya campakāranyam prati punarā-  
gamana.  
XXX (81b) Nāgeśvarasya nāgādhipatyapṛāptyarttham  
Nāgeśvarasya anekaratnapūjākaraṇānantaram Takṣa-  
kasya nāgādhipatyapṛāpti.  
XXXI (84a) Nāgendrapūjāmahimānuvarṇana nāgendra-  
pūjavalmikapūjāmahimānuvarṇana.  
XXXII (87a) Campakāranyam prati sūryyāgamanasā-  
dhanibhūtacchāyasūryyakopakaraṇānuvarṇana.  
XXXIII (89b) Sūryyamayakopaprasādavarṇānānirūpaṇa.  
XXXIV (91b) Sāvarādhipasya svarṇapāṇiḥpṛāpti.  
XXXV (94a) Vasiṣṭhapūjānimittakaviśvāmitrajasu(n)da-  
nimittakakalmāśapādarājña vacana.  
XXXVI (97a) Sūdarūparākṣasavadha Vasiṣṭhena Kal-  
māśapādarājñaḥ śāpapradaṇānirūpaṇa.  
XXXVII (100b) Brahmopadiṣṭamārgena campakāranyam  
prati Vasiṣṭhāgamanodyamanirūpaṇa.  
XXXVIII (102b) Vasiṣṭhapūjānirūpaṇa.  
XXXIX (104b) Śivadharmaphalanirūpaṇa.  
XL (107a) Śivadharmapunyanirūpaṇa.  
XLI (109b) Sūryyatīrthamahimānuvar[ta]ṇana.  
XLII (112a) Sūryyatīrthamahimānuvarṇana.  
XLIII (114a) Sūryyapuṣkarinīvaibhavanirūpaṇa.  
XLIV (117b) Kannyatīrthā - dharmarājatīrthā - indra-  
tīrthamahimānuvarṇana.

The site is thus described (2a):—

kāveryyā dakṣiṇe tīre harinadyās taṭottare |  
 śrīmat-Maddhyārjunapateḥ nairṛtye puṇyadāyake ||  
 Karkateśasya samsthānāt dakṣiṇe krośamātrake |  
 kannyātīrtthasya pūrve tu krośamātre supuṇyadam ||  
 kiñcitvāvyabhāge tu Manojñeśasya vaiḥ prabho |  
 campakāranyasamjñam tu mahāpātakanāśanam ||

(2)

The *Campakāranyamāhātmya* of the *Ambarīṣanāradasam-  
 vāda* of the *Kṣetravaibhavaḥkhaṇḍa* of the *Skanda-Purāṇa*.  
 Ff. 118—135.

It begins:—

bhūyaḥ pranamya caturānanajātam agryam  
 muniśvaram śa(m)karatatvakovidam |  
 trilokasañcāriṇam avyayam sadā  
 papraccha rājā śivasatkathāmṛtam ||  
 Ambarīṣaḥ |  
 bhagavan yoginām śreṣṭhā kṣetratīrtthavicakṣaṇā |  
 nadinadaviśeṣajñā mantrayantravidām varā ||  
 tvayoktāni mahābhāgā śaivakṣetravarāṇi ca |  
 teṣu sthānatrayam puṇyam bhūmau kailāśasammitam ||  
 vedāranyam śvetavanam campakāranyam eva ca |  
 teṣu śreṣṭhatamam proktam campakāranyam uttamam ||  
 ity uktam yat tvayā pūrvam saṁgrahaṇa muniśvarā |  
 tad vadasva ca kā(r)tsnyena mamānugrahakāmyayā ||

It ends:—

yaḥ śraddhayā paṭhati pāvanapāvanaṁ ca  
 śrutvāpi tat darśanam ācared yaḥ |  
 samastapāpaiḥ sa vimucya tatksaṇāt  
 samastasaṁmamgaḷam āpnuyān nrpa ||  
 iti skānde mahāpur[ur]āṇe kṣetravaibhavaḥkhaṇḍe campa-  
 kāranyamāhātmye Ambarīṣanāradasamvāde sūryyatīrttha-  
 mahimānuvarṇanam nāmā pañcāśītitamoddhyaḥ |  
 śriyai namaḥ | śrīmatgirikucāmbāsametanaḡanāthāya  
 mamgaḷam |  
 śrīmat-girikucāmbām tām girikanyām tathaiva ca ||

nāganātheśvaraṃ vande praṇamāmi punaḥ punaḥ ||  
 sumeruśṛṅgamaddhyasthāṃ sūkṣmarūpāṃ sukhapradāṃ |  
 nāganātha[h]priyāṃ bhavyā namāmi girikannyakāṃ ||  
 karakṛtam aparādham kṣantum arhanti santaḥ |  
 hariḥ | om śrīgurubhyo namaḥ | śubham astu | sampūr-  
 ṇam | hariḥ | om |

The *adhyāyas* end as follows:—

LXXX122a, LXXXII125b, LXXXIII128b, LXXXIV  
 (indreṇa kṛtamṛgasārotsavavidhinirūpaṇa) 131a, LXXXV  
 (sūryyatīrtthamahimānuvarṇana) 135b.

(3)

The *Nāganāthamāhātmya* of the *Tīrthakhaṇḍa* of the  
*Uparibhāga* of the *Brahmāṇḍa-Purāṇa* (foll. 136—154a)  
 in *adhyāyas* numbered LI—LVII ending as follows:—

LI 138a, LII 139b, LIII 142a, LIV (Piśācamocana)  
 145b, LV (Tīrthavaibhavanirūpaṇa) 149a, LVI 152b,  
 LVII (Pārvatīyā tapaścaraṇa) 154a.

It begins:—

om | Sūtaṃ prati ṛsayah |  
 Sūta Sūta mahāprājñā sarvaśāstraviśārada (sic) |  
 brūhi naḥ śradd(adh)ānānāṃ paramārthaikasāadhanam ||  
 sarvapāpaprāśamanam sarvopadravanāśanam |  
 sarvasampatpradam nṛṇāṃ sarvarogavināśanam ||  
 āyuskaram balakaram prajāvṛddhikaram nṛṇāṃ |  
 rājñāṃ jayakaram yuddhe parasenāpravāsanam ||  
 samkṣepam āśrutam pūrvam naimiṣeye tapovane |  
 idāni śrotukāmānāṃ munināṃ bhāvitātmanāṃ ||  
 sūryyapuṣkarinī nāma tīrttham paramapāvanam |  
 yatra devī jagatdhātṛī tapas tepe suduṣkaram ||  
 tapobalayutā nityam tatra vāsam akārayat |  
 sūryyanāmākhyapadminyām tate ye nivasanti ca ||  
 ye ye kṛtārtthitāṃ yātāḥ tān atra vasato mune vada no  
 mune |

It ends:—

etat salaṃ (read satām?) paramapāvanam advitiyaṃ pu-  
 nyamunīndrair adhivāsitañ ca |

paśyanti ye brahmapurīṣam ādyaṃ dhanyā bhavanti  
manujāḥ khalu bhāgyavantāḥ ॥

iti śrī-brahmaṇḍapurāṇe uparibhāge nāganāthamāhā-  
tmye pārvatya(s) tapaścaraṇan'nama saptapañcāsodhyāyaḥ |  
śriyai namaḥ | iti brahmaṇḍapurāṇe nāganāthamāhātmyaṃ  
samāptaḥ | sampūrṇaṃ | hariḥ | om | śubham astu |  
śriyai namaḥ |

(4)

The *Campakāraṇyamāhātmya* of the *Ekādaśarudrasaṃ-  
hitā* of the *Śiva-Purāṇa*. Ff. 154a—167b.

In spite of the difference of title this work is a con-  
tinuation of the preceding as regards the numbering of  
the *adhyāyas*, which end as follows:—

LVIII 156a, LIX (Sūryatīrthavaibhava) 159a, LX  
160b, LXI 162a, LXII (Candravarmacarita) 164b,  
LXIII 166b, LXIV 167b.

The work begins:—

Śaunakovāca (*sic*) |

Sūta paurāṇika[h] śreṣṭha sarvalokaprapūjita (read °ta) |  
campakāraṇyamāhātmyaṃ bhavatā kathitaṃ purā ॥

idānīm sūryyakunḍasya māhātmyaṃ saṃgrahāt śrutam |  
tasya tīrthasya māhātmyaṃ saṃgrahāt ॥

vistarāt śrotum adyaiva vāñchā me varttate nūnam |

\* \* \* \* \* kṛpā yady asti ced vadā ॥

It ends:—

vṛjinavilayahetum yaḥ śruṇotiha nityam |

sa bhavati paripūrṇaḥ sarvakāmaih mṛḍasya

padam akhilasureḍyam yogivaryyābhigamyam ॥

iti śaivapurāṇe ekādaśarudrasaṃhitāyām campakāra-  
nyamāhātmye catuḥṣaṣṭitamoddyāyaḥ | śriyai namaḥ |  
campakāraṇyamāhātmyaṃ sampūrṇaṃ | hariḥ om |  
śrīmatgirikucāmbāsameta nāganāthamaṃgaḷam | hariḥ |  
om | karakṛtam &c. | śrīgurubhyo namaḥ | gobrahmaṇe-  
bhyāḥ śubham bhavatu | hariḥ om |

On the front cover of this MS. we read (inside) 'Tiru-  
nākeśvara' (Tamil for Śrīnāgeśvara) and (outside), 'Tepiska'

‘Tirunākeśvara’ ‘Purāṇam’ (167) and the number 10 in Telugu and European figures, and a sign probably indicating the same number appears on all the leaves.

198.

SANSK. No. 14.

*Size:*  $15\frac{1}{2} \times 1\frac{1}{4}$  in.; 172 leaves (169—170 blank) and wooden covers, 6 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> cent.

*Character:* Telugu, fairly well written, but often difficult to read and showing many corrections. The leaves are numbered as far as 130, though even here with troublesome erasures and corrections. As far as fol. 56 the writing is in three columns: at that point commences a rather larger hand, traversing the full width of the leaves.

The *Madhyamabhāga* of the *Hemakūṭaḥṇḍa* of the *Bhāradvājaśaṇhitā* of the *Ādimahā-Purāṇa*.

For another MS. of this work see Ind. Off. No. 3698, pp. 1387b sqq., with which the text seems to agree closely. Thus in the opening verses śl. 4 reads *śṛṇvaṃtu*, and after *sudhāniṣyaṃ* śl. 5 we have a mark showing that there has been a correction. The colophons also are generally in nearly literal agreement, and their disagreements (e. g. in XXXI) sometimes point in the same direction.

There are, however, considerable divergences. The *Hariscandropākhyāna* is inserted at a different point in the two MSS., while each offers certain chapters not found in the other, according to the following scheme:—

As. Soc. MS.		Ind. Off. MS.
adhy. 1—18	=	adhy. 1—18
19—35	=	36—52
40—47	=	20—27
36—39	=	?
?	=	28—35.

The present MS., however, breaks off in the middle of adhy. 47.

The existence of this MS. confirms Dr. Eggeling's suggestion of a Telugu source for the Ind. Off. Nāgarī copy, and his conjecture of *hrdayastheyān* (for °*steyān*) in adhy. 9. 22 is also confirmed.

The following statement gives the numbers of the pages on which the *adhyāyas* end and the names of those not given in Dr. Eggeling's list:—

I 3b, II 6b, III 9a, IV 12a, V 17a, VI 19a, VII 20b, VIII 22b, IX 25a, X 26b, XI 28b, XII 29b, XIII 33a, XIV 34a, XV 36b, XVI 38a, XVII 40a, XVIII 42a, XIX 44a, XX 47a, XXI 53b, XXII 57b, XXIII 61b, XXIV 66a, XXV 70a, XXVI 75a, XXVII 80a, XXVIII 86b, XXIX 91b, XXX 96a, XXXI 102a, XXXII 107a, XXXIII 112b, XXXIV 115a, XXXV 118a, XXXVI (*Kapilāsramādīvyāghraputa* (sic) *tīrthaparyantatīrthāni kathānam*) 123b, XXXVII (*Devaghātāmanrara* (sic) *kathāna*) 127a, XXXVIII (*Surasāsaṃgāmajālapādātīrthakathāna*) 130a, XXXIX (*Manmukhatīrthotpatīkathāna* (sic) 134a, XL 139b, XLI 143a, XLII 149b, XLIII 154b, XLIV 159b, XLV 162a, XLVI 167b, XLVII (imperfect) 168b.

The names of the chapters in the Hariścandropākhyāna are

XIX *Vasiṣṭ* (sic) *aviśvāmitrasaṃvāda*.

XX *Mrgayā*.

XXI *Vasiṣṭhadharmopadeśa*.

XXII *Māyāvarāhaprabhāva*.

XXIII *Hariścandrasvaṣṭadarśanaroṣāvīrbhāva*.

XXIV *Caṇḍalakanyakādarśana*.

XXV *Kāśikena rājāpraharaṇa*.

XXVI *Rājānnirgamana*.

XXVII *Māyāvahnirṣṭi*.

XXVIII *Hariścandrena Caṇḍravatīvikraya*.

XXIX *Vīrabāhudarśana*.

XXX *Hariścandrena śmaśānekṣana*.

XXXI *Caṇḍravatīyā viśadaṣṭalohitāśvasaṃdarśana*.

XXXII *Harīścandrena Cāṇḍravatīvadhā.*

XXXIII *Harīścāṇḍravaraprasādana.*

The concluding lines of the MS. read thus:—tataḥ param tanubhrta sidhido brahmānirbharah | mahato mālavya-cchrṃgās te patamty ūḍhaśikarah. mu (= 20—21 of the Ind. Off. MS. adhy. XXVII).

For *Ṣanmukha* (see Ind. Off. adhy. 9) this MS. seems always to read *Manmukha*, which is perhaps due to the likeness of the akṣaras *ma* and *sa* in the Telugu character.

On the last two leaves we read 'śrī Virūpākṣa śrī' (*bis*) 'śrī Rāmāya namaḥ' 'śrī (3) śakadāḍaya namaḥ' and a few other scrawls. At the commencement of adhy. XXXIX, after a blank half leaf, there is a fresh beginning with the words 'śrī Virūpākṣāya namaḥ'.

## 199.

SANSK. No. 15.

Size:  $17\frac{3}{4} \times 2$  in.; 10 leaves, 9 lines to a page.

Material: Palm leaves.

Date: 18<sup>th</sup> cent.

Character: Grantha, not inked over.

The *Kadambapurīmāhātmya* of the *Brahmanūradasaṃvāda* of the *Pūrvakhanda* of the *Brahmāṇḍa-Purāṇa*.

It begins:—

śuklāmbaradharam viṣṇum śaśivarnam caturbhujaṃ |  
prasannavadanam dhyāyet sarvavighnopaśāntaye ||  
naimiṣe puṇyanilaye ṛṣayas satram āsate |

Asito — — — — —

ete cānye ca bahavo naimiśāranyavāsinaḥ ||  
jāmitāṇḍoṣāṇtyarttham satkathāśravaṇotsukāḥ |  
Sūtam paurāṇikam śreṣṭham idaṃ vacanam abravīt ||  
ṛṣayaḥ |

Sūta vidvān (read °dvan) mahāprajāña[s] sarvaśāstraviśārada |  
tvatta śrūtāny anakāni kṣetrāṇi vividhāni ca ||  
nadyaś ca vividhās sarvā tīrtthāni ca vanāni ca |  
idāṇim śrotum icchamo nīpakṣetrasya vaibhavam ||

It ends:—

idam purāṇam jagatām yaśaskaram  
suraiś ca sendrair api nityacintitam ।  
āyusyam ārogyakaram yaśasyam  
sadā sujalpam paramātmayogibhiḥ ॥  
iti brahmāṇḍapurāṇe brahmanāradasaṃvāde śrī-kadamba-  
purīmāhātmye śaṣṭhoddhyāyaḥ । hariḥ om । śubham astu ।  
śrimate śrinivāsamahādeśikāya namaḥ ।

Summary of the *adhyāyas*:

- I (ends 2a): Kāverī, being adjudged inferior in her rivalry with Gaṅgā, performs tapas in Sutala. Brahman appearing informs her that superiority to Gaṅgā can be obtained from Viṣṇu alone. Nārada directs her to the Nīpakṣetra.
- II (ends 2b, °*puruṣottamamāhātmye dvitīyoddhyāyaḥ*): Description of the Kṣetra:—

śrīraṃgasya vimānasya kimcid īśānya uttare ।  
śamīvanamahākṣetrapūrve vai krośamātrake ॥  
śrī-kadambavanam nāma prasiddham lavanatraye ।  
pūrvvaṃ Daśaratho rājā yāgam ārabhya satkṛtaḥ ॥  
kāveryyā uttare tire colabhūmau tu suvrate ।  
śrī-kadambapurikṣetram muninām sthānam uttamam ॥ &c.

The Kadambavana is *aṣṭāvīmśatināmaka*. There dwells Puruṣottama and in front of him an arrow's reach is the tīrtha called after Prahlāda and also the Nīpakṣetra, where dwells Mārkaṇḍeya.

- III (ends 4a, °*puravaiḥbhavakathanam tejasūdhikyaprāpti-katha(na)m nāma*): Long stotra by Kāverī, to whom Viṣṇu promises a boon. K. asks for superiority to Gaṅgā in tejas, that V. should dwell near her, and that all creatures living in the neighbourhood may be sure of mokṣa. V. creates a temple on the spot.
- 4a, l. 7: — tadāprabhṛti tatkṣetram ādimāpuraṃ ity abhūt.

- IV (ends 6a, °*satkīrttivarddhanasārūpyaprāpti*): Mārkaṇḍeya at the advice of Brahman visits Kadambapura by the Kadambasaras (= Nīpapuṣkarinī). At

his advice a Cola king Satkīrttivardhana by worshipping Viṣṇu obtains a son. He afterwards builds a temple and gains mokṣa.

V (ends 7 b): The Nīpapuṣkarinīrtha and the Brahmatīrtha.  
VI (ends 10 a): The Prahlādatīrtha and the Nīpatīrtha.

The Ādimāpura of 4a, l. 7 is again mentioned 8b, l. 2:—  
krte yuge nīpakṣetram tretāyām ādimāpuram.

On the outside of the last leaf in European hand 'Kadambapuri Māhātmya of the Brahmanḍa Purāṇa'.

## 200.

SANSK. No. 16.

*Size:*  $16\frac{1}{2} \times 1\frac{1}{2}$  in., 22 leaves + 2 blank covers between boards, 6 lines to a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.

*Character:* Grantha, clear and well written.

The same work as the preceding, from which it is copied, as is proved by its displaying the same numerous small gaps, and in one or two slight points (e. g. 6a, l. 4 = 3a, l. 2, 9a, l. 6 = 4a, l. 8) making corrections. In this MS. the chapters end foll. 3a, 5b, 9b, 13b, 16b, 22a.

On the outside of the last leaf in European hand 'D Kadambapuri Māhātmya', and of the first a statement of the contents in Tamil, and the numbers 22.

## 201.

SANSK. No. 17.

*Size:*  $14\frac{3}{4} \times 1\frac{1}{4}$  in., 35 leaves + 1 blank + covers, 6 lines (nearly always) on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.

*Character:* Grantha, fairly correct.

The *Kapisthālamāhātmya* of the *Brahmanāradasaṃvāda* of the *Kṣetragolakavistāra* of the *Uttarabhāga* of the *Brahmanḍa-Purāṇa*.

It begins:—

śuklāmbaradharam viṣṇum śaśivarnaṁ caturbhujaṁ |  
 prasannavadanan dhyāyet sarvavighnopaśāntaye ||  
 śrī-Nāradaḥ |  
 pitāmaha namas testu prasīda karuṇānidhe |  
 sarvajña sarvalokeśa sarvakṣetrajña mantravit ||  
 vimānatarasārajña tīrthasārajña puṇyavit |  
 girīnāṁ ca nadīnāṁ ca vanānāṁ vaibhavam purā ||  
 śrutan tvatto mahābhāga aṣṭottaraśatasthalam |  
 teṣu kṣetreṣu sarveṣu śrutam ekaṁ śubhasthalam ||  
 sārāsāram mahākṣetram kāveryyāś cottare tate |  
 kapisthalam nṛṇāṁ sarvasiddhidam pāvanam param ||

It ends:—

puṇyaṁ caritraṁ jagadekapāvanam  
 bhaktipradam sarvasukhāvahan ca |  
 paṭhec śrūṇotiha kapisthaleśvaram  
 prāpnoti dr̥ṣṭvā puruṣārthabhāk bhavet ||  
 iti &c.

hariḥ om | śrīgurubhyo namaḥ | śrimate gajendra-  
 varadaparabrahmaṇe namaḥ | śrimate hayagrīvāya namaḥ |  
 gajendrārttivināśaparabrahmaṇe namaḥ | ā | grantham  
 7, 100.

Summary of the *adhyāyas*:—

I (ends 4 b); II (ends 8 a); III (ends 11 b, *Indradyumna-gajendraprāpti*); IV (ends 15 a, *Gajendrārttiharana*); V (ends 16 b). These five *adhyāyas* relate the foundation of Kapisthala by Rāma's apes, and the fight between an elephant and a crocodile as told in the Gajendramokṣaṇa (Aufrecht-Oxford, p. 5 a, Ind. Off., p. 1159 a b and often printed in the Pañcaratna). According to the present MS. the nakra is a Gandharva cursed by his teacher Devala, and the elephant the Pāṇḍyan king Indradyumna, who had incurred the anger of Agastya. The elephant is saved by Viṣṇu, at whose instance Brahman founds the Gajendramokṣaṇa or Gajārttiharana tirtha. There Viṣṇu shows himself yearly in the month Vaiśākha.

VI (ends 18b): Brahman visits Viṣṇu at Kapisthala and founds a festival.

VII (ends 22b, *Gajendramokṣatīrtthavaibhava*).

VIII (ends 26b, *Gajendramokṣatīrtthaparīkṣaṇa*) gives an account of a visit by Indra and Śacī.

IX (ends 29b, *Tīrtthavaibhavanirūpaṇa*); X (ends 31a).

XI (ends 33b, *Tīrtthavaibhavanirūpaṇa*), and XII (ends 35b, *Sarvaśeṭraprabhāvaphalaśrutinirūpaṇa*) give the history of various other tīrthas at Kapisthala, the Brahmatīrtha, Indrapuṣkarīṇī, Yamatīrtha (IX), the Vyāsātīrtha, Lakṣmitīrtha (X), the Bīlvatīrtha, Pāpavināśātīrtha with the story of Cyavana and Sukanyā, Agastyatīrtha (XI), the Viśvāmitratīrtha, Daśātīrtha. This last perhaps means all the ten preceding, taken together: cf. fol. 2a, ll. 4—6 (XII). In all cases are recorded the names of the tīrthapāla, the devatā, the bodhi-tree, and the exact location.

The most important feature of Pāpavināśa appears to have been a temple called Pañcaśṛṅga (18a, l. 2., 26b, l. 2). Viṣṇu is attended by Śrī under the title Śrī-Bhūmi.

The site is thus defined, 1b, l. 5sqq.:—

kāverīsaritas tīre hy uttare dakṣiṇe tathā |  
paścime caiva pūrvābdher yojanānāṁ catuṣṭaye ||  
śrīraṁgāt pūrvabhāge tu yojanānāṁ catuṣṭaye |

The covers give in Tamil the words kumpakoṇam svapāvukku merakke kapistalappurāṇam yeḍu 315 and the numbers 8 (Tamil) and 5 (European), also the title 'Brahmaṇḍapurāṇam' in European writing.

## 202.

SANSK. NO. 18.

Size: 10 × 1½ in., 15 leaves + 1 cover, 7 lines on a page.

Material: Palm leaves.

Date: Probably 18<sup>th</sup> cent.

Character: Grantha.

The *Kāyārohaṇamāhātmya*.

It begins:—

Śaunakādya mahātmāna ṛṣayo brahmavādinah |  
naimiśākhye mahāranye tapas tepur mumukṣavaḥ ||  
ekadā te m(ah)ātmānaḥ samājañ cakrur uttamam |  
dharmārthakāmamokṣānām upāyam jñātum icchavaḥ ||  
śaḍvimśatisahasrānām munayas te mahaujasaḥ |  
teṣām śiṣyapraśiṣyānām sa(m)khyā vaktun na śakyate ||  
kāni kṣetrāṇi puṇyāni kāni tīrthāni bhūtale |  
katham vā prāpyate muktir brhan (read nṛṇān?) tāpārta-  
cetasām ||

ity evaṃ praṣṭum ātmānam udyatān prekṣya Śamkarah  
(read Śaunakah) ||

Śaunakah |  
āste siddhāśrame punye Sūta(h) paurāṇikottamaḥ ||  
yajān makhair bahuvīdhai(r) viśvarūpaṃ jagadgurum ||  
sa eva sakalam vetti Vyāsaśiṣyo mahāmuniḥ ||  
tasmāt tam evaṃ prechāma ity ūce Śaunako muniḥ ||  
atha te munayo jagmuḥ puṇyam siddhāśramam vanam ||  
ikṣantas tam avabhṛthan tatra tasthur makhālaye ||  
addhvarāvabhṛthasnanām munim paurāṇikottamaṃ ||  
papracchus te sukhāśinaṃ naimiśāranyavāsinam ||  
ṛṣayaḥ |  
kāni &c. &c.

katham śive manuṣyāṇam (sic) bhaktir avyabhicāriṇī ||  
vada sarvamuniśreṣṭha sarvam etad asaṃśayaḥ |  
Sūtaḥ |

śṛṇuuddhvam ṛṣayas sarve sandiṣṭo vo vadāmy aham ||  
gītam Sanatkumārāya kumāreṇa mahātmanā |  
kāyārohaṇanāthasya mātmyam paramātbhutam ||

It ends:—

etat kṣetrasya mātmyam |  
ye śṛṇvanti paṭhanti ca |  
vaktāraṃ pūjayanti ye |  
teṣām manoratham svayam |  
dadyāt kāyādhirohaṇam |

bhūṣaṇair vividhai(r) vastrai(s) tāmbūlai(r) dhanaddhānya-  
vaktāraṃ pūjayitvā tu śivasāyujyam āpnuyāt || [kaiḥ |  
hariḥ | om |

Summary:—

I (4b, *Ādipurāṇe Liṅgotpatti*) relates the origin of the  
liṅga near to Śivākhyarājadhānī. The site is thus  
described (3a, ll. 6—7):—

pūrvāmbodhitāṭe ramye puṇḍarikapurasya ca |  
yojanatrayasīmānte kāveryyāś caiva dakṣiṇe ||

II The Kāyārohaṇa. On the banks of the Yamunā was  
a village called Vedapurī, where dwelt a sage of the  
Gārgyas, named Kardama. His son Puṇḍarīka, wishing  
to obtain *sāyujya*, worships Mahādeva for 2000 years  
at Benares, but without success. At the advice of a  
certain Vāmadeva he proceeds to Kāñcī, and sets up  
(6b, l. 7) a Kāyārohaṇa liṅga. After 62,000 years a  
heavenly voice informs him that, that place being a  
*bhogādhikya sthāna*, he would find a difficulty in there  
obtaining *sāyujya sārddhadehena*. He must depart to  
a *bhogamokṣasama sthāna*. Proceeding to Kumbhakoṇa  
at a time when Jupiter was in Leo, he sets up a  
Kāyārohaṇa at a tīrtha named from Śiva (7a, l. 6). After  
80,000 years he is advised by a Ṛṣi Kaṇva to visit  
Kṣetrarājapura on the shore of the eastern ocean  
between *Puṇḍarikapura* and *Vedāranya*, a yojana from  
*Kamalāsannidhāna* (? P.N.) on the east. There he is  
to bathe *vrddhakāverīsaṃgame*. Puṇḍarīka goes there,  
and beholds Parameśvara with Ambikā. On the west  
of the liṅga, which is west of the Śarvatīrtha, he  
establishes an *āśrama* and a Kāyārohaṇa liṅga. Śiva  
appearing grants him *sāyujya* and promises to Kaṇva  
that *bhakti* shall always be *acañcalā* at the place.

(Here perhaps a chapter ends, 9b, l. 7.)

After a long interval Kaṇva obtains *saśarīreṇa sāyujya*.  
(? a chapter ends 11a, l. 6.)

Story of the Vindhya and Agastya, who visits Kāyārohaṇa  
and sets up a liṅga in the *āgneyadigbhāga* (Agastyaliṅga  
13a, l. 2).

Story of Nāgarāja. Śeṣa, desiring offspring, visits Kāyārohaṇa with his wife and sets up a liṅga W. of the Śarvatīrtha. His wife bears a daughter, who is ultimately bestowed upon a king Śātīśuka, of the Sūryavamśa, who comes to Pannagendrapura (Ahindrapura). Śeṣa, having placed his mantrin on the throne, gives his mind to tapas and obtains sāyujya (14a, l. 4).

Praise of the tirtha.

On one cover we find the figure 7 (European) and on the other an illegible scrawl in Tamil.

## 203.

WHISH No. 187 B.

Size: 18 × 1½ in., 38 leaves + 1 blank + cover, 5 (sometimes 4) lines on a page.

Material: Palm leaves.

Date: 18<sup>th</sup> cent.

Character: Grantha, somewhat cramped, but legible.

The *Kumbhakonamāhātmya* of the *Kṣetravaribhavakhaṇḍa* of the *Uttarabhāga* of the *Brahmāṇḍa-Purāṇa*. The colophon to adhy. XI has *Pālāsavanamāhātmya* in place of *Uttarabhāga*.

It begins:—

purā kadācid ājagmuḥ puṇyāranyopasobhitam |  
naimiśan nimiśikṣetram ṛṣayo gautamītaḥ ||  
vidhātukāmā vidhivat satraṃ dvādaśavārṣikam |  
hutāśanasamākārāḥ prātarastuhutāśanāḥ (sic) ||  
Kapilāḥ Pulaho — — — — —  
— — — — — (12 ślokas)

(2a, l. 2.) Sūtam abhyāgatam vikṣya tejasā sūryyasannibham |  
tasmai brahmāsanān datvā tam ūcus tatra tenaghāḥ ||  
Sūta prasīda sumate sutarām sujāta  
s(v)arvāhinījalajasaurabhasodarībhiḥ |  
vākbhir viriñca vanitākaruṇājharībhis  
tvan no drutaṃ vṛjinatāpam apākuruṣva ||  
— — — — —

(2b, l. 3.) purā prasamgena purāṇaratne  
brahmāṇḍanāmnī (sic) prakāṭikṛtaṃ yat |

kiñcit tad ācakṣva vivicya kāmam  
śrī-Kumbhakoṣṭhalavaibhavan naḥ ॥

It ends:—

ādikumbheśamāhātmyam prektam (read proktam) eva divi-  
jottamāḥ ॥

anyad atraiva yuṣmākam tatra sarvahitāya ca ॥  
iti brahmāṇḍapurāṇe kṣetravaibhavakhaṇḍe kumbha-  
koṣamāhātmye kṣetravaibhavan nāma dvādaśodhyāyaḥ ।  
Sūtaḥ ।

Summary of the *adhyāyas*:—

- I (ends 6a): Sūta begins with the praises of Kumbha-  
ghoṇa on the Kāverī and the Kāśyapākhyatīrtha  
(3b, l. 3 and 4b, l. 2). Kāśyapa practising tapas there,  
Śiva promised that the tīrtha should bear K.'s name  
and that his (Ś.'s) image should be there.
- II (ends 9b): The Hemapuṣkarīṇī-tīrtha and Madhyā-  
rjunapura (6b l. 2). The Ādikumbheśvaralinga and  
the Hemābjatīrtha (7a, l. 4 = Hemapuṣkarīṇī 7b, l. 1).  
Account of the foundation of the tīrtha. The Kumbha  
and Śiva. Mādhātṛ worships at the spot.
- III (ends 12b): The Hemapuṣkarīṇīcakra-tīrtha and—to  
the north—the Svāyambhuvātīrtha (12a, l. 3). A vimāna  
Vaiṣṇava mentioned 12a, l. 4: Lakṣmī-Bhūmī 12a, l. 5.
- IV (ends 14b, *Brhaspatisvargaprāptikathana*): The Some-  
śvaratīrtha and the Hemākarasaras. Story of Brhaspati.
- V (ends 17a): The Pātālajalīṅga at the Aśvatthātīrtha.
- VI (ends 21b): Story of the Umābhāga.
- VII (ends 23b, *Mahāmāghatīrthavaibhava*): The Pāpā-  
panodanasaras, where Śiva was present as Kāyāro-  
haṇanātha.
- VIII (ends 25b, *Bhāskara[s]tapassiddhikathana*): The  
Bhāskarakṣetra.
- IX (ends 30b, *Brahmahattistrīhattimocana*): Account of  
the Kāśyapatīrtha, presided over by Umāsahāya. Story  
of king Satyakīrti of Candrapura in Mālwa, slain by  
a jealous wife.
- X (ends 33a, *Bilvāraṇ(ya)māhātmye Gautamagoḥattivi-  
mocana*): Story of the Gautamasaras, where was a

liṅga of Śiva. Cidambara mentioned 31a, l. 5.; Māyū-rasthāna 32a, l. 2.

XI (ends 35a, *Subāhv[o Marudvaty]āś ca carita*): Story of Subāhu and his wife Marudvatī.

XII (ends 38a, *Kṣetravaibhava*): Recapitulation and praise of Kumbhaghona.

The Colophons usually spell Kumbhaghona (sic). The final colophon was apparently intended to be followed by a fresh *adhyāya*, as Sūta's name is repeated: see also No. 204.

The label reads in Tamil yinta stalappurāṇam ku(mpa)-koṇam sivanakovi\*\*yeḍu312, with the numbers 2 (Tamil) and 7 (European), and the title Brahmāṇḍapurāṇam (European).

For another MS. of a *Kumbhakoṇamāhātmya* professing also to belong to the Brahmāṇḍa-Purāṇa, see Burnell, Tanjore, p. 190a.

## 204.

SANSK. No. 19.

Size:  $17\frac{1}{2} \times 1\frac{1}{2}$  (—) in., 26 leaves, 8—9 (more frequently 8) lines on a page.

Material: Palm leaves.

Date: 18<sup>th</sup> cent.

Character: Grantha, clearer than in 203.

The *Kumbhakoṇamāhātmya*.

It begins as in No. 203, but at the end adds, after *Sūtaḥ*, the commencement of a new *adhyāya*:

kumbhaghonaṣṭhale nāma sthānam asti mahattaram |

kāyārohaṇavikhyātaṁ sarva —

confirming the suspicion that a portion of the *Māhātmya* is lost.

The *adhyāyas* end as follows:—

I 3a, II 5a, III 7b, IV 9a: *Brhaspatisvargaprāpti-kathana*, V 11a, VI 14b, VII 16a: *Mahāmāghatīrttha-vaibhava*, VIII 17b: *Bhāskara[s]tapassiddhikathana*, IX 21b: *Brahmahattistīrīhattimocana*, X 23b: *Bilvāranyamāhātmye* — — *Gautamagohattivimocana*, XI 25a: *Subāhvoś carita* (as No. 203), XII 26b: *Kṣetravaibhava*.

The MS. is slightly more correct than No. 203, which, if

not copied from this, is derived at any rate from a not remote common original, as is proved by the colophons and especially by the common error in the colophon of IV.

The outer cover, shared with No. 195, shows various numbers (11, 26, 19, 11, 48, 11) in Grantha, Telugu, and European characters, likewise in various characters, 'Harkness examined lees 20' (?), *Kumbhaghona-Māhātmya*, *Kodāṇa*, *Kumbhovaram Purāṇam*, *Virāṭapuram*, and another illegible superscription. An attached label reads (in Tamil character) *Kumpakonakṣetra-Māhātmyam Pāratavirāṭaparvanil koṇsam*.

## 205.

SANSK. No. 20.

*Size:*  $14\frac{5}{8} \times 1\frac{3}{8}$  in., 38 leaves + 2 between wooden boards, 6—8 lines to a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup>, possibly 19<sup>th</sup>, cent.

*Character:* Grantha, clearly written. The MS. shows numerous small gaps and ends abruptly.

The *Pāpavināśamāhātmya* of the *Brahmāṇḍa-Purāṇa*.

It begins:—

namāmi śrīpatim viṣṇuṃ saccidānandam advayam |  
svamāyāśaktisaṃkṣiptaprapaṇcam śeṣaśayinam ||

Nāradauvāca (*sic*) |

śrīmadaṣṭākṣarākhyasya mantrasya vada Śaṃkara |  
keṣu kṣetreṣu siddhiḥ syād iti kārūnyato mama ||

Śaṃkara uvāca |

samyak prṣṭam mahāprājña sarvalokahitāvaham |  
aṣṭākṣaramahāma(n)trasiddhikṣetrāṇi me śrṇu ||

satyakṣetram harikṣetram — — — — — (4 ślokaḥ).

pāpanāśam mahākṣetram sarvakṣetrottamottamam |  
etāni siddhikṣetrāṇi vadanti munipuṃgavāḥ ||

aṣṭākṣarasya mantrasya catuṣtrimśan mahāmune |  
eteṣu puṇyakṣetreṣu kurvātām sumahat tapaḥ ||

kālena bhūyasā siddhiḥ pāpanāśasthalaṃ vinā |  
pāpanāśe tapassiddhir acirād eva jāyate ||

It ends:—

teṣāṃ bhuktiṃ ca muktiṃ ca dehi keśava nāyaka[h] ॥  
 ayam eva hi me kāmo nānyosti madhusūdana ।  
 tva dādayam (for tvadodayam?) me syāt kāmo (vai)kuṇṭha-  
 īśvaraḥ । [nāyaka ॥  
 evaṃ samprārthito lakṣmyā keśavaḥ kamalāpatih ।  
 tathāstv iti jagādaināṃ pa.

Summary of the *adhyāyas*:—

- I (ends 5b, *Mādhavarākṣasatvamokṣaṇa*): Story of the Brahmarākṣasa and the Brāhmaṇa Dālhbhya.
- II (ends 10b, *Śarabhāmadyasurava(dh)o*): Story of the Brāhmaṇa Kuṇḍina, who with his wife Guṇāḍhyā is cast into the sea by an asura Simhānana at the command of the asura king Śarabha, but is saved by Garuḍa and ultimately reaches Pāpanāśa, where he meets Parāśara. Viṣṇu destroys the asuras.
- III (ends 12a, *Kuṇḍinatapaścaraṇa*).
- IV (ends 14b, *Kuṇḍinamokṣakathana*): K. praises Viṣṇu, who instructs him to settle one Yojana from Śrīraṅga on the N. bank of the Kāverī (13b), where he begets a son named Pāpānāśeśvara, and then proceeds to Pāpānāśa, where he obtains mukti. The mukti-securing stotra is given.
- V (ends 18b, *Sudarśanamuktikathana*): Temptation of Sudarśana by a nymph; he resists her and obtains mukti (marudvṛdhā = 'river' 15a, l. 4, 19b, l. 2).
- VI (ends 21b, *Subodhacarita*): Story of Subodha and the Rākṣasa Caṇḍakopa.
- VII (ends 25a, *Prahlādamokṣapraḍa*): At the suggestion of Sanatkumāra Prahlāda obtains mukti from Viṣṇu.
- VIII (ends 28a, *Pratāpavīracarita*): Story of the Cola king Pratāpavīra, son of Pratāpavīra, who constructs many dykes (kulyā) in order to irrigate the land on both sides of the Kāverī. On a certain occasion the river disappears in a dakṣiṇāvartta-shaped gartta at a place called Śvetavighneśvaraśivasthāna. A famine ensues and for three years P. endeavours in vain to fill the gartta. He then appeals to a Brāhmaṇa Eraṇḍa,

dwelling at the foot of an Eraṇḍa tree, who says that it will not be filled until a muni equal to himself or a king equal to P. leaps in. That honour falls to the sage, who, when P. is about to follow him out of remorse for a Brāhmaṇa's death, reappears and directs him to visit Pāpanāśa and set up fallen liṅgas &c. This he does and obtains union with Viṣṇu.

The lines describing the kulyās are as follows:—

Pratāpavīraṇṛpatiś Colendro munipuṅgavaḥ ।  
Colakṣetreṣv oṣadhinām \* \* vṛddhyartham ekadā ॥  
grāmānān nagarānān ca kāveryyubhayakūḷataḥ ।  
sukulyāḥ khānayāmāsa sasyavṛddhyartham ādarāt ॥  
tīradvaye ca kāveryyām ye vasanti śivalāyāḥ ।  
ye ca viṣṇvalāyās santi tān apālayata prabhuḥ ॥  
tat-tad-devālayasthānā (sic) devānām api dattavān ।  
bahukṣetrāṇi vittāni bhaktiśraddhāpurassaram ॥

— — — — —  
kulyānām abhirakṣārttham sa Pratāpanṛpo mune ।  
śīlabhir iṣṭikabhiś ca mukhadvāram akalpayat ॥  
kāverimūlakulyānām sudhālepanapūrvakam ।  
evam sambandhitaś Coladeśo bhūpatinā mune ॥  
(25b, l. 6 sqq.)

IX (ends 32 b, *Puṇḍarīkasarasatīrtthavaibhavakathana*):

Story of the devas and the asura Caṇḍavega whom with his army Viṣṇu destroys at Pāpanāśa. Praise of the Puṇḍarīka-saras, named after a sage Puṇḍarīka (31a, l. 7).

X (ends 36 a, *Puṇḍarīkamūnikathana*): Digging of the saras by Puṇḍarīka at the advice of Dālbhya. P. obtains mukti.

XI (unfinished): Lakṣmī performs tapas and asks to be allowed to dwell with the good instead of with the bad, who on her travels round the world have hitherto been her hosts. Viṣṇu consents.

The situation of the tīrtha is thus defined (1b, l. 6 sqq.):—  
kumbhaghonaśya nairṭyām (sic) niśi (read diśi) caivārdhaya-  
kāveryyā dakṣiṇe tīre pāpa(nāśa)sthalam hareḥ ॥ [jane]  
muktidaṁ varttate pumsām vasatām bhuktidaṁ tathā ।

On the two spare leaves at the beginning we read 'hariḥ | om |' 'pāpavināśamāhātmyam' 'śriyai namaḥ | grantha 880' in Grantha character with 'yeḍu 318' in Tamil, and 2 in Telugu and European character: finally the title again pencilled in European letters, and on an attached label in Grantha.

206.

SANSK. No. 21.

*Size:*  $16\frac{1}{2} \times 1\frac{3}{8}$  in., 18 leaves + cover, 7 (rarely 6) lines to a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> cent.

*Character:* Grantha.

The *Tulasīvanamārkaṇḍeyaśrīnivāsakṣetramāhātmya* of the *Madhyamabhāga* of the *Bhaviṣyottara-Purāṇa*.

It begins:—

devadevāravindākṣa kañjāsana surārccita |  
prasīda jagatān nātha sarvalokanamaskṛta ||  
kṣetrabrndavidhānājña tīrthabrndavicakṣaṇa |  
mantrabrndavidhānājña vimānājña sureśvara ||  
śrutvā tvatto mukundasya māhātmyam pāvanam param |  
manaso na bhavet tṛptir atah prechāmi sāmpratam ||  
kṛpayā brūhi śiṣyāya lokānām vai hitāya ca |  
kumbhaghonaṣasya māhātmyam varṇane yan manāk cchrutam ||  
mārkaṇḍeyamahākṣetram sarvalokaikapāvanam |  
brūhi me devadeveśa guhyāt guhyataram param ||

It ends:—

dharmakāmārthamokṣānām yaḥ paṭhet prātar utthitah ||  
etan māhātmyam atulam pātrobhūn nātra saṁsayah ||  
śubham bhavati sarveśam siddhir bhavati maṅgalam ||

iti śrī-bhaviṣyottarapurāṇe madhyamakhaṇḍe tulasīvana-  
mārkaṇḍeyaśrīnivāsakṣetramāhātmye tīrthamahimānuvar-  
ṇanan nāma navamoddhyāyah | hariḥ | om | śubham astu |  
kallyānātbbhuta-gātrāya kāmikārtthapradāyine śrīmadvemka-  
ṭanāthāya śrīnivāsāya maṅgalam |

Summary of the *adhyāyas*:—

I (ends 3b): The situation of the tīrtha is thus defined (1a, l. 5):—*Sahyajādakṣiṇe tīre pūrvāmbodhes tu paścime | sārddhakroṣe kumbhaghonāt pūrvabhāge muniśvara || tulasīvanam ity etat kṣetram pāvanapāvanam |*

*ādāv eva mahākṣetram mārkaṇḍeyan tataḥ param ||*

We hear (1a, l. 7) of a puṣkarinī at the tīrtha. Some details of places are given fol. 3.

II (ends 5a): Origin of the Tulasīvana (Tulasī daughter of *Sudhābindu* 4a, l. 3). A Tulasīkavaca is mentioned and given at length (4b, l. 5.).

III (ends 6b): Mārkaṇḍeya visits the Tulasīvana and performs tapas at the foot of a Tulasī.

IV (ends 7b): Dhārāṇī (= Tulasī) appears to M. and becomes his daughter.

V (ends 10a): Viṣṇu appears as an aged ascetic and begs for the girl: on her refusal M. appeals to Viṣṇu.

VI (ends 12a): M. praises Viṣṇu, who asks for Tulasī, and promises to M. 3 boons, (1) that he and Tulasī shall dwell at the tīrtha, to be called after M.'s name, (2) food without salt (see 11a: no salt to be brought to Hari's temple), (3) mokṣa. Viṣṇu adds that M. shall see the Ākāśanagarī, which shall be visible under the name Kalyānapura or Mārkaṇḍeyasthala. The tīrtha is called Śārṅga. The dvādaśākṣaravidyā 11 b, l. 5.

VII (ends 13a): Marriage of Viṣṇu and Tulasī. The temple Śuddhānanda built 13a, l. 6.

VIII (ends 14b, *Tīrthamāhātmya*): The Ākāśanagara is *nairṛtyām tīrtharājasya*.

IX (ends 18a): Brahman establishes a festival. The fruits of bathing in the Ahorātryāhvayatīrtha.

The sage Devaśarman (a Bhāradvāja), having ravished a daughter of Jaimini, is cursed to become a krauñca and liberated only when a Śāl tree on which he nests falls into the tīrtha.

The Candratīrtha (16b, ll. 1—4), Śarṅgatīrtha (16b, l. 5). Sūryatīrtha (16b, l. 6), Indratīrtha (17b, l. 2), and Brahma-tīrtha (17b, l. 3).

On the cover we read in Tamil: Inta stalapurāṇam kumpakonātūkku samipam uppili appana yena nukuā viṣṇukovilapurāṇam yeḍu 18 and inside the title, as given above, in Grantha.

207.

WHISH No. 186.

Size:  $9\frac{1}{4} \times 1\frac{1}{2}$  in., 6 leaves (numbered 70, 71, 73—74, 80—81) and 2 covers, 7—9 lines on a page.

Material: Palm leaves.

Date: 18<sup>th</sup> (possibly 17<sup>th</sup>) cent.

Character: Grantha.

The last part of the *Mahāganapaddhati* of *Gīrvānendra Sarasvatī*, pupil of *Viśveśvara Sarasvatī*, who was himself a pupil of *Amarendra Sarasvatī*.

It begins:—

\*\*\*\*\* m madhu melayitvā  
sampiṣya japtānyayutadvayena (*sic*) ।  
ebhiś śubhair añjitalocano yo  
marttyāni dhānāni sa paśyatiha ॥

lajjāndukā prasiddhā lakṣaṇan tu sparśasamkucavatpa-  
tratvam । ghanasāraḥ karpūraḥ śuklām girikarnikā śveta-  
parājitāḥ trevau (??) ekā tṛṇam । ayaḥprasūnā śamkha-  
puṣpīm ayomukhapuṣpaki ।

bhavet gaṇeśārṇasatāṣṭajapta-  
śrīkhaṇḍilepāt kila duḥkhanāśaḥ ।  
śrīkhaṇḍaś candanakhaṇḍaḥ śatāṣṭajaptety aṣṭottaraśata-  
japtam ity artthaḥ evaṃ sarvatra  
lūtā savisphoṭakabhūtakṛtyā(t)  
pretotbhavāt ghoratarā(j) jvarāc ca ।  
manorathāṣṭādhyasahasrajāpād  
vināśayen (*sic*) mantrivaras tu vaśyam ॥  
viśadvayaṃ sthāvarajaṅgamañ ca  
jvarān athāṣṭāv iha śūlarogān ।  
sudāruṇān tām grahaṇīn ca rogān  
vātaprasutān kaphapittajātān ॥  
galagrahādīm api rogasaṃghān  
śatāṣṭajāpena vināśayeta

lakṣaikaajāpena manorathasya ।  
siddhir bhaved asya hi pādukāyāḥ ॥

It ends:—

somasūryyoparāge ca parvaṇeś (sic) śuddhayos tathā ।  
siddhāmṛtādiyogeṣu dvādaśādivrateṣu ca ॥  
caturthyaṁ ca tathā ṣaṣṭyāṁ vāsare śukrasomayoḥ ।  
uktakāleṣu vidhivat gaṇeśam samyag arcayet ॥

iti śrīmatparamahamsaparivrajakācāryaśrīmad - Amaren-  
drasarasvatīśiṣyaśrīmad - Viśveśvarasarasvatyaḥ priyaśiṣyena  
Gīrvāṇendrasarasvatya viracitā mahāgaṇapaddhatis sam-  
āptaḥ ।

hariḥ । om । śrīvāṇechattilīru Kukum Śeṣādriyaūlaputran  
Śeṣādriṇā su(read sva)hastalikhitaḥ । śrīvāṇcheśvaramaṇ-  
gaṇanāyakyai namaḥ । kalamkāmakakāṭṭaśrīvighneśvarāya  
namaḥ । śrīsarasvatyai namaḥ । śrīgurubhyo namaḥ ।

Then in uninked letters: gaṇeśāya namaḥ!

For the author see Aufrecht CC. s. v. *Gīrvāṇendrasarasvatī*.  
The work deals with charms, and seems especially devoted  
to *Gaṇeśa*. Possibly it bears some relation to the *Gaṇe-  
śapaddhati* (dh.) by *Someśvaraputra* mentioned by Auf-  
recht CC. II p. 196.

## 208.

SANSK. No. 22.

Size:  $7\frac{3}{8} \times 1\frac{1}{4}$  in., 26 leaves + 2 blank between boards, 6 lines on  
a page.

Material: Palm leaves.

Date: 18<sup>th</sup> or 19<sup>th</sup> cent.

Character: Malayalam.

An astrological work bearing no name.

It begins:—

hariḥ । śrīgaṇapataye namaḥ । avighnam astu ।  
śrīgurubhyo namaḥ । trilokāmbāyai namaḥ ।  
kalāvenuravaḥ kalāyanilāḥ kamalācumbanālampatotiramyah ।  
alipota ivāravindamadhyaḥ ramatāṁ me hr̥di devakīśoraḥ ॥  
jayati jagataḥ prasūtir viśvātmā saha jabhūṣaṇam nabhasaḥ ।  
drutakanakasadr̥śadaśaśatamayūkhamālārccitas savitā ॥

arkkendvārabudhācāryyaśukramandāsiketavaḥ |  
 rakṣantv amuṃ grahās sarvve yaḥ puṣye mṛgalagnajāḥ ||  
 vidhātṛa likhitā yā sā lalāṭekṣaramālikā |  
 daivajñās tām paṭhed vyaktaṃ horānirmmalavakṣasā ||  
 puṣyarkṣe śītabhānāv udayati mṛgabhe vṛścikasthe ca bhānau  
 bhūputrāḍau vaṇikṣaṭpadasatulaḍhanuryyugmajikakriyasthe |  
 cchālīsmelūgh(?) iṣoyas samajani bhavatāl lokamātrprasādāt  
 bālāḥ prājñonujoyam kalitadhanasukhārogyaḍirghghāyur  
 āḍhyaḥ ||

athāharggaṇo likhyate.

It ends:—

śeṣā daśāḥ krameṇa yojyāḥ | śubham astu | the writing  
 on the last leaf being indistinct and in places hardly legible.

There is no regular division into chapters, but new  
 topics are introduced by *atha*, as follows:—

1b, l. 6. athāharggaṇo likhyate.

2a, l. 4. atha tatkalāḍduggaṇita grahaṣṣaṭvākyaṇi likh-  
 yante.

4b, l. 2. atha bhāṣakalidināḍayaḥ.

5a, l. 6. atha bhāvāśrayaphalāni.

8b, l. 5. atha raśmayo likhyante.

9b, l. 2. atha yogaphalam.

10b, l. 1. athaṣṭakavarggo likhyate.

11b, l. 3. atha samudāyāṣṭakavarggaḥ.

12a, l. 6. atha bhāvāḥ lagnāḍdinām samanvayaḥ.

13b, l. 3. atha bhāveṣṭagrahaduṣṭayaḥ.

15b, l. 5. atha grahāṇām sthānabalām.

16a, l. 1. atha ceṣṭābalām.

16a, l. 3. athovvabalām.

16b, l. 1. athāyanabalām.

16b, l. 3. atha kālabalām.

16b, l. 5. atha nisarggabalam.

17a, l. 1. atha grahabalapuñjāni.

17a, l. 4. atha lagnāḍibhāvabalapuñjāni.

17b, l. 5. atha sūkṣmaraśmayāḥ.

18a, l. 2. atha lagnabhāvasya balāḍdhikyāḍ atrāṃśakadaśā  
 likhyate.

18b, l. 3. atha bhāvavindanam.

26a, l. 3. atha kālacakradaśā.

26a, l. 6. atha nakṣatradadaśā likhyate.

On the outer side of one of the boards N in Roman character.

## 209.

SANSK. No. 23.

*Size:*  $8\frac{1}{2} \times 1\frac{1}{3}$  in., 31 leaves + covers, 8 lines (generally) on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> cent.

*Character:* Grantha.

Unnamed. But in the margin at the beginning *Āngirasa-pariṣat*, and at the end *Śrīmukhapariṣat* is written.

It begins:—

vāgīśādyā sumanasā sarvārthhānām upakrame | yan natvā  
kṛtakṛtyā stus (read syus) tan namāmi gajānanam | vindddhya-  
syottaradeśe bārhaspatyamānābdo grāhyaḥ vindddhyadakṣiṇa-  
deśe sauracāndramānābdo grāhyaḥ bārhaspatyamānena  
citrabhānusamvassaraḥ (sic) sauracandramānābhyām āngira-  
sasamvassaraḥ sarvatra śū(?) rodāyavaśāt puṣyābdaḥ asya  
samvassarasya Śālivāhanaśakābdaḥ |

It is incomplete, breaking off as follows:—

ddhruvam gāmgeyo vallipṛītiḥ pūṣa 4 ku 8 sūnnyatithir  
ala |

There are no regular chapters. On fol. 2a, l. 4 we find a section beginning 'atha samvassaraphalam' and on 4a, l. 7 one beginning 'atha makarasamkrāntiphalam'. The rest is mainly numbers &c., arranged as in a table.

On the cover *śulham astu mīnākṣisahāyam*, with two lines of Tamil writing (of an astrological nature) inside.

## 210.

SANSK. No. 24.

*Size:*  $12 \times 1-1\frac{1}{4}$  in., 5 leaves + 1 double leaf joined at the left side, 5—6 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.

*Character:* Malayalam.

*Injuries:* All the leaves are more or less mutilated.

A slip of paper wrapped round these few leaves states that they were presented by Col. H. S. Osborne, March 1<sup>st</sup> 1828, and that they contain a copy of a Malabar (i. e. Malayalam) petition. On one of them however the language is Sanskrit, and it begins the *Rāgadveṣaprakaraṇam*, as follows:—

citghanam paramātmānam apannaivaarusākṛtiṃ |  
advitīyam apāraṇ taṃ Vekiteśagurum (*sic*) bhajet ||  
? rāgadveṣaprakaraṇam.  
rāgādyā ṣoḍaśa.

## 211.

WHISH No. 180.

Size:  $14\frac{1}{2} \times 1\frac{3}{4}$  in., 24 leaves between boards, 9 (later 8) lines on a page.

Material: Palm leaves.

Date: Perhaps 19<sup>th</sup> cent.

Character: Square Grantha, clearly written.

Injuries: The left-hand lower corner of the first 16 leaves has been partially rubbed away.

The *Śaṅkarācāryacarita* in 9 adhyāyas.

It begins:—

\*\*\*\*\* namas tasmai yatprasādavivasvatā |  
pratyūhadhvāntavidhvamsaḥ kriyate sarvakarmmaṇām ||  
madīyārasanābaṃśanaṭaneṣu samutsukā |  
eṣā Sarasva \*\*\*\*\* m ānandadāyini ||  
samāśritapadāmbhojajanatāsuraṇapādaḥ |  
sarvam mama śubhābhīṣṭaṃ pūrayet pārtthasārathiḥ ||  
kṣiptvājñānatamorāśiṃ padārtthā \*\*\*\*\* |  
gururatnapradīpo me manodhāmani bhāsatām ||  
viṣṇulīlāmṛtānān te karttārāḥ kavipuṃgavāḥ |  
jayanti sutarām loke Vālmikivyāsaśaṅkarāḥ ||  
\*\*\*\*\* nde vyāsācalam idaṃ kavim |  
babhūva Śaṅkarācāryakīrttikallolīni yataḥ ||  
atyunnatasya kāvyadror vvyāṣācalabhyapo khilam |  
\*\*\*\*\* m asamartthoham atbhutam ||  
hrasvam atyaṃkuśagrāhyam grhītvā kalayāmi tat |  
nibandhanasṛjam kāñcitadvatīśvaramagno mude ||

\*\*\*\*\* vakārpitam ।  
karomi yativaryyasya nideśam samupāśritaḥ ॥  
kathāsaṃkṣepa evādyo dvitīyoddhyāya utbha(v)e(t) । &c.

It ends:—

śrīmacchāṃkaradeśikasya caritastotraṃ prabodhapradam  
nirddandākhilapāpavṛndavidhinam saṃkṣiptam etan narāḥ ।  
ye śṛṇvanti paṭhanti cādarayutā sañcintyanvalaṃ te  
labdhvā bhuvi sampadaṃ ca sakalāṃ ante labhantemṛtam ॥  
iti śrī-Śaṃkarācāryyacarite navamoddhyāyaḥ । śrīgurubhyo  
namaḥ ।

The following is a summary of the story, which is told  
in a sober and credible style with scarcely any miracles:—  
adhy. I (ends 2b, l. 7) *Kathāsaṃkṣepa*.

II (5a, l. 7) Story of Upamanyu and birth of Śaṃkara,  
which 'causes the books to slip from the hands of the  
Dvaitavādins' (5a, l. 2.). The birthplace was in the  
Keraḷa country (famous for the birth of Medinikara &c  
3a, l. 1), where was the Dakṣiṇakailāsa tīrtha, also  
called Syānandūra (? 3a, l. 2). Here were two rivers  
Nīlā (?) and Cūrṇī, and on the north bank of the latter,  
at a place called Kālāṭī, was the home of Ś.'s parents,  
whose names are not given.

III (8a, l. 7): Śaṃkara's precocity. At five years of age  
he loses his father, and he is brought up by his mother,  
for whose sake, when sixteen years old, he brings the  
river near to the house. The river was thence called  
Ambāpagā. A crocodile seizes him while bathing,  
and in gratitude for his escape he becomes a Sannyāsin.

He is initiated by Govindasvāmin, pupil of Gauḍa-  
pāda, with whom he spends a long period. Having  
with difficulty obtained leave, he visits tīrthas.  
The friendly counsels of the guru are charmingly  
related.

Proceeding to the Badarikāśrama, he studies Vedānta  
and composes the Bhāṣyapradīpikā. Vyāsa appears  
and compliments him.

IV (10a, l. 3): After his mother's death, Ś. returns to the  
Badarikāśrama, where the Brāhmaṇa Viṣṇuśarman, son

of Somaśarman of Śrīkuṇḍagrāma in the Keraḷa country, becomes his first disciple.

- V (12 b, l. 1): Ś. visits Bhaṭṭācārya at Prayāga. The latter, previously devoted to the karmakāṇḍa, is converted to Ś.'s views. He relates that at one time, when Buddhism was triumphant (śvetamārgē purā tena sugatena subādhite), he had himself outwardly professed that religion, for which reason he is not fit to compose vārttikas on the Bhāṣya. He indicates a pupil Viśvarūpa, living in Magadha, as a substitute. Ś. converts Viśvarūpa from Buddhism.

The story of Viśvarūpa's wife Vāṇī, daughter of Viṣnumitra, dwelling near the river Soṇa, shows some reminiscences of Bāṇa's Harṣacarita adhy. I.

- VI (14a, l. 1): Viśvarūpa receives the saṁnyāsa name of Sureśvara. Śaṁkara composes fifteen bhāṣyas (ten on Upaniṣads), and Sanandana (Viṣṇuśarman) writes a ṭīkā on the Bhāṣya, while Sureśvara is the author of the Naiṣkarmyasiddhi and two Vārttikās. On the way to Gokarṇa, Śaṁkara obtains a third disciple Hastāmalaka (Kāñcanavarṇin 23 b, ll. 4—5) at a village called Śivavihāra. A fourth, exceedingly devoted, was Totaka.

- VII (17a, l. 2): Sanandana obtains at Haridvār the name Padmapāda. Śaṁkara, journeying to Rāmasetu, bathes in the river Suvarṇamukharī at Kālahastikṣetra, also called Dakṣiṇakailāsa. Praise of Kāñcī.

- VIII (20a, l. 3): Ś. visits Puṇḍarīntapura (Puṇḍarika 23 b, l. 7), where is the tīrtha Śivagaṅgā. Then to Śrīraṅga: then bathes at the Dhanuṣkoṭitīrtha at Rāmasetu.

- IX (24a, l. 9): Ś. revisits Kāñcī and mounts the Sarvajña pīṭha. Then to Vṛṣācala, where he dwells and dies at Dakṣiṇakailāsa. Recapitulation in the form of an aśīrvāda.

This work professes to be composed by Govindanātha, friend of Śaṁkara (23a, l. 1):—

idam śrī-Śaṁkarācāryyacaritaṁ lokapāvanam  
kṛtaṁ Govindanāthēna yatibhaktisahāyataḥ.

On the outside of fol. 24 in Whish's hand 'Śaṃkara Āchāryya charitram professing to be a history of that learned individual' and 'An unworthy work No. 79b.' See above p. 106.

Other MSS. of this work have been examined by Burnell, Tanjore p. 96b—97a, and Śeṣagiri Śāstri '*Report on a Search for Sanskrit and Tamil MSS. for the year 1893—1894*' pp. 101—2 and 257—9, the readings of which may be compared with the present. The former makes no mention of the author, but the latter accepts without question the above statement of the MS. ascribing it to Śaṃkara's disciple Govindanātha. Although I cannot agree with Burnell's statement that the book is 'full of miracles' and the litany at the end may be an addition, it is impossible to ascribe such an antiquity to a work which cites (3a, l. 1) among the distinguished sons of the Keraḷa country Medinikara, apparently the author of the Medinī-kośa. For the story of Śaṃkara as related in the Śaṃkaravijaya see Aufrecht-Oxford, pp. 247 sqq.

## 212.

SANSK. NO. 25.

*Size:*  $12 \times 1\frac{1}{2}$  in., 9 leaves + covers, 8—9 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.

*Character:* Grantha.

## 213.

SANSK. NO. 26.

*Size:*  $10\frac{1}{2} \times 1\frac{1}{2}$  in., 11 leaves + cover, 7—9 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.

*Character:* Grantha.

## 214.

SANSK. NO. 27.

*Size:*  $10\frac{1}{2} \times 1\frac{1}{2}$  in., 10 leaves + covers, 7—8 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.

*Character:* Grantha.

On the cover '*Suviśesam*' intended to mean 'Holy', or the like.

215.

SANSK. No. 28.

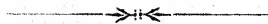
*Size*:  $10\frac{1}{2} \times 1\frac{1}{4}$  in., 31 leaves (less fols. 18 and 30, missing) + cover, 5—6 (generally 6) lines on a page.

*Material*: Palm leaves.

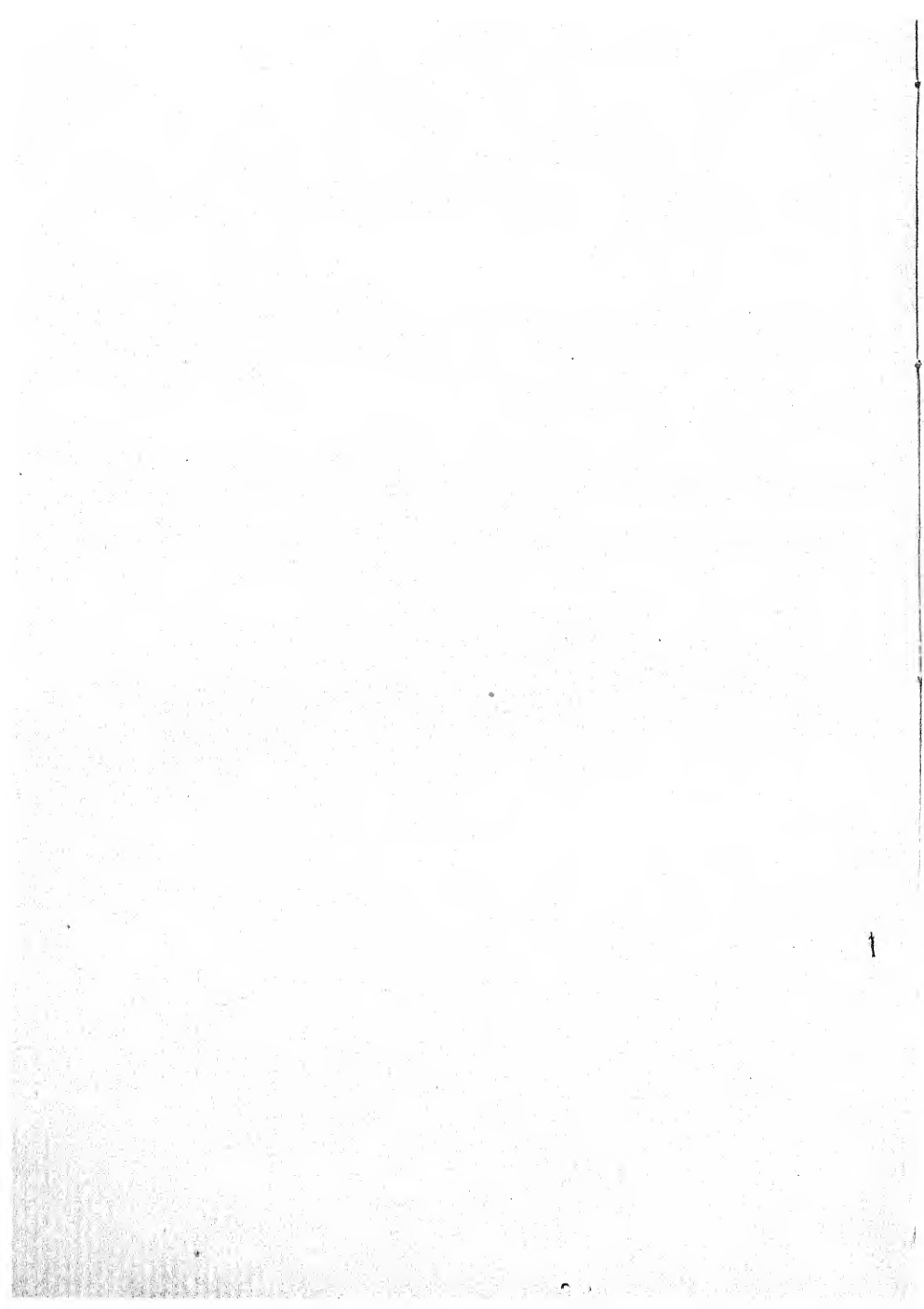
*Date*: 18<sup>th</sup> or 19<sup>th</sup> cent.

*Character*: Grantha.

All these MSS. are described externally as 'Translation of Mr. Glenies sermon in Sanscrit', and the contents correspond to this description. We have apparently the same sermon in all the MSS.



LIST OF WORKS  
ARRANGED ACCORDING TO SUBJECTS.



## I. VEDIC LITERATURE.

### 1. *Samhitās, and Works relating to them.*

#### a) Rigveda:

- 1 R̥gveda-Samhitā, Padapāṭha, Aṣṭakas 1—4 (No. 165).
- 2     "         "         "         "         5—8 (No. 166).
- 3     "         "         "         "         , first leaf only (No. 14).
- 4 R̥gveda-Bhāṣya, by Sāyaṇa, I, 1—19 (No. 13).
- 5     "         "         "         "         , I, 75—121 (No. 2).
- 6     "         "         "         "         , I, 122—165 (No. 1a).
- 7 R̥gveda-Prātiśākhya, by Śaunaka
- 8 The same, with the Com. Pāraśadavṛtti
- 9 R̥ksarvaśamāna by Nāgadeva
- 10 R̥gvilāṅghyalakṣaṇa by Nāgadeva
- 11 Tract on the R̥gveda-Samhitā, title not given
- 12 Padāntadīpinī
- 13 Trisandhālakṣaṇa
- 14 R̥ksam̐khyā
- 15 Āvarṇadīpa
- 16 Nāntasamgraha by Śeṣanārāyaṇa
- 17 Tāntalakṣaṇa
- 18 Napaṛavyākhyāna, Com. on Nāntasamgraha
- 19 Tapaṛatikā, Com. on Tāntalakṣaṇa
- 20 Paribhāṣā (?)
- 21 Āvarṇīlakṣaṇa
- 22 Āvarṇīlakṣaṇa
- 23 Āvarṇīvyākhyāna, Com. on 21
- 24 Āvarṇīvyākhyāna, Com. on 22
- 25 Kātyāyana's Sarvānukramaṇī (No. 78, 6).
- 26 A kind of Paṛiśiṣṭa to the R̥gveda-Prātiśākhya (No. 78, 7).

b) Black Yajurveda:

- 27 Taittiriya-Saṃhitā, Saṃhitā-Pāṭha (No. 176).  
 28 Com. on Śatarudriya (Taittiriya-Saṃhitā IV, 5) (No. 21 b).  
 29 Another Com. on the same text (No. 22 a).  
 30 Taittiriya-Prātiśākhya (No. 38, 1).  
 31 Tribhāṣyaratna, Com. on the preceding (No. 38, 2).  
 32 Com. on Bhāradvājaśikṣā, by Lakṣmaṇa Jaṭavalla-  
 bhaśāstrin (No. 25 b).  
 33 Svaralakṣaṇa (No. 28 b).  
 34 The same with Com. (No. 28 a).  
 35 Śamānavyākhyāna, Com. on Saṃhitāśamānalakṣaṇa  
 36 Viliṅghavyākhyāna by Puṇḍarikākṣisūri  
 37 Naparavyākhyāna, Com. on Naparalakṣaṇa  
 38 Taparapaddhati, Com. on Taparalakṣaṇa  
 39 Avarṇivyākhyāna, Com. on Avarṇilakṣaṇa  
 40 Ākarapaddhati, Com. on Āvarṇilakṣaṇa  
 41 Anīṅgyavyākhyāna, Com. on Anīṅgyalakṣaṇa

Coms. on Saptalakṣaṇa  
(No. 25 a).

c) Sāmaveda:

- 42 Prakṛti of Sāmaveda } (No. 167).  
 43 Prakṛticalakṣara }  
 44 Ūhagāna, book I (Daśarātra) (No. 180, 1).  
 45 Ūhagāna, books II—VII (No. 179).  
 46 Rahasya (No. 180, 2).

2. Brāhmaṇas and Āraṇyakas.

- 47 Aitareya-Āraṇyaka (No. 191).  
 48 Sāyaṇa's Com. on the first Āraṇyaka of the same  
 (No. 1 b).  
 49 Maṇḍala-Brahmaṇa, i. e. Śatapatha-Brahmaṇa X, 5, 2  
 (No. 22 b).  
 50 Taittiriya-Brahmaṇa (No. 177).  
 51 Taittiriya-Āraṇyaka, and  
 52 Āraṇya-Kāṭhaka, i. e. Taittiriya-Brahmaṇa III, 10—12 } (No. 178).

3. Upaniṣads.

- 53 Śaṅkara's Com. on Aitareya-Upaniṣad (No. 78, 2).  
 54 Śaṅkara's Com. on Bahvrcabrahmaṇa-Upaniṣad, i. e.  
 Aitareya-Āraṇyaka II (No. 158, 1).

- 55 Śaṅkara's Com. on Samhitā-Upaniṣad, i. e. Aitareya-  
Āraṇyaka III (No. 158, 2).
- 56 Brhadāraṇyaka-Upaniṣad (No. 21c).
- 57 Īśā-Upaniṣad (No. 16a, 1).
- 58 Śaṅkara's Com. on the same (No. 16b, 1).
- 59 Śaṅkara's Taittirīya-Upaniṣad-Bhāṣya (No. 15).
- 60 Kena-Upaniṣad (No. 16a, 2).
- 61 Śaṅkara's Com. on the same (No. 16b, 2).
- 62 Śaṅkara's Com. on Chāndogya-Upaniṣad (No. 23).
- 63 Kāṭha-Upaniṣad (No. 17, 1).
- 64 Śaṅkara's Com. on the same (No. 24a).
- 65 Praśna-Upaniṣad (No. 17, 2).
- 66 Śaṅkara's Com. on the same (No. 24a).
- 67 Muṇḍaka-Upaniṣad (No. 17, 3).
- 68 Śaṅkara's Com. on the same (No. 24a).
- 69 Māṇḍūkya-Upaniṣad (No. 17, 4).
- 70 Pūrvatāpanīya-Upaniṣad (No. 17, 5).
- 71 Uttaratāpanīya-Upaniṣad (No. 17, 6).
- 72 Rahasya-Upaniṣad (No. 18a, 1).
- 73 Amṛtabindu-Upaniṣad (No. 18a, 2).
- 74 Tripurasundarī-Upaniṣad (No. 18a, 3).
- 75 Kālāgnirudra-Upaniṣad (No. 18a, 4).
- 76 Śārīra(ka)-Upaniṣad (No. 18a, 5).
- 77 Atharvaśīra-Upaniṣad (No. 18a, 6).
- 78 Atharvaśīrobhāṣya by Bhāskara Rāya (No. 18b, 3).
- 79 Kaivalya-Upaniṣad (No. 18a, 7).
- 80 The same (No. 192).
- 81 Skanda-Upaniṣad (No. 18a, 8).
- 82 Mahā-(or Tripurātapanā-?) Upaniṣad (No. 18a, 9).
- 83 Devī-Upaniṣad (No. 18a, 10).
- 84 Tripurā-Upaniṣad (No. 18a, 11).
- 85 Kāṭha-Upaniṣad (?), different from 63 (No. 18a, 12).

#### 4. Vedic Ritual (Sūtras, Prayogas, &c.).

- 86 Āśvalāyana-Gṛhyasūtra (No. 78, 5).
- 87 Kauṣītaka (Śāmbavya)-Gṛhyasūtra (No. 78, 3).
- 88 Com. on the same (No. 78, 4).
- 89 Dvaidhasūtra from Bodhāyana's Śrautasūtra (No. 94, 1).

- 90 Mahāgnisarvasva, Com. on the Agnikalpa, Dvaidha and Karmānta Sūtras of Bodhāyana's Śrautasūtra (No. 94, 2).
- 91 Another fragment of the same (No. 94, 3).
- 92 Manual of Śrauta rites (darśapūrṇamāsau, ādhāna, paśubandha) according to the school of Āpastamba (No. 99, 2).
- 93 Com. on the same (No. 99, 1).
- 94 Manual of Śrauta rites (Agniṣṭoma) according to the school of Āpastamba (No. 99, 3).
- 95 Com. on the same (No. 99, 4).
- 96 Āpastambīya Gṛhyasūtra (No. 26, 2).
- 97 Mantrapāṭha of the Āpastambins (No. 26, 1).
- 98 Haradatta's Com. on the same (No. 27).
- 99 Śoḍaśakriyā (Bodhāyana) in Malayalam, with Mantras in Sanskrit (No. 139).
- 100 Pañcāṅgarudranyāsa (?), rules and prayers (Black Yajurveda) for the worship of Rudra (No. 48, 1).
- 101 Rudravidhi (?) with the
- 102 Pañcāṅgarudranyāsa of Bodhāyana, and
- 103 Prayoga for the Rudrānuvākas of Taitt. Samh. IV, 7, } (No. 70).
- 104 Mantrabrāhmaṇa of the Sāmaveda (No. 86, 2).
- 105 Sāyaṇa's Com. on the same (No. 86, 1).
- 106 Rudraskandha's Com. on Khādīra-Gṛhyasūtra (No. 75).
- 107 Prayogasāra (No. 153, 4).
- 108 A kind of Prayoga, dealing with witchcraft and domestic rites (No. 153, 5).
- 109 Prāyaścittasubodhini by Śrīnivāsamakhin (No. 5a).
- 110 Gṛhyapariśiṣṭa (No. 91, 1).

### 5. Miscellaneous Vedic Works.

- 111 Caranavyūha (No. 21a).
- 112 Somotpatti (No. 48, 3).

## II. ANCIENT EPIC POETRY.

- 113 Vālmiki's Rāmāyaṇa I—VI (No. 53).
- 114 " " Uttarakāṇḍa (No. 55).
- 115 " " I, 1 only (No. 146, 3).

- 116 Rāmānuja's Com. on Rāmāyaṇa I, II (No. 10).  
 117 " " " " III, 1—V, 3 (No. 62).  
 118 " " " " VI (No. 67).  
 119 Com. on Rāmāyaṇa I, 1, 1—83 (No. 54, 1).  
 120 Mahābhārata, Sambhava-Parvan (No. 153, 6).  
 121 " Pauloma and Āstika Parvans (No. 64).  
 122 " Sabhā-Parvan (No. 19).  
 123 " Vana-Parvan (No. 61).  
 124 " Virāṭa-Parvan (No. 52).  
 125 " " " 1—12, 7 (No. 195).  
 126 " Udyoga-Parvan 1—94 (No. 84).  
 127 " " " 41—198 (No. 85).  
 128 " Droṇa-Parvan 1—34 (No. 87).  
 129 " Parvans XIV—XVIII (No. 50).  
 130 Bhagavadgītā, fr. (No. 157, 1).  
 131 " with introduction (No. 40).  
 132 Subodhinī, Śrīdhara's Com. on Bhagavadgītā (No. 41).  
 133 Uttaragītā (No. 44, 2).  
 134 Bālabbhārata by Paṇḍit Agastya (No. 21).  
 135 Mahābhāratasaṃgraha by Maheśvara (No. 71).  
 136 Campubhārata (No. 152, 2).  
 137 Kuśalavopākhyāna from Āśvamedhika-Parvan of Jai-  
 mini-Bhārata (No. 49 b).

### III. CLASSICAL SANSKRIT LITERATURE.

#### 1. *Epic and Lyric Poetry (Kāvya).*

- 138 Nārāyaṇa's Com. on Kālidāsa's Kumārasambhava  
 (No. 121).  
 139 Bhaṭṭikāvya with Com. Jayamaṅgalā (No. 123).  
 140 The same (No. 164).  
 141 Mahānāṭakasūktisudhānidhi by Immaḍi Devarāya  
 (No. 66).  
 142 Śrutirāñjinī, Com. on Jayadeva's Gītagovinda, by  
 Lakṣmīdhara (No. 113, 1).  
 143 The same (No. 142).  
 144 Another Com. on the Gītagovinda (No. 136)

- 145 Sūryaśataka by Mayūra, with } (No. 46).  
 146 Com. by Anvayamukha }  
 147 Dakṣayañjñaprabandha<sup>2</sup> (No. 149, 2).

2. *Drama.*

- 148 Kālidāsa's Abhijñānaśakuntala (No. 81, 3).  
 149 The same (No. 149, 1).  
 150 Com. (called Sāhityasarvasva) on the same by Śrīnī-  
 vāsācārya (No. 82).

3. *Romance, Tales, Campūs.*

- 151 Bhojaprabandha (No. 175).  
 152 Viśvaḡuṇādarśa by Veṅkatācārya (No. 183).

4. *Technical and Scientific Literature.*

a) Grammar.

- 153 Pāṇini's Aṣṭādhyāyī (No. 59, 2).  
 154 Paribhāṣārthasamgraha by Vaidyanātha Śāstrin (No.  
 95, 1).  
 155 Com. on the same by Svayamprakāśānanda (No. 95, 2).  
 156 Prakriyāsarvasva by Nārāyaṇa, fr. (No. 117, 3).  
 157 Gaṇapāṭha, fr. (No. 117, 4).  
 158 Paradigms of Conjugation, fr. (No. 92, 3).  
 159 Prākṛtarūpāvatāra by Siṃharāja (No. 154).

b) Lexicography.

- 160 Amarakośa (No. 155).  
 161 Amarakośodghāṭana, Com. by Kṣīrasvāmin (No. 152, 1).  
 162 Amarakośa with Malayalam gloss (No. 122).  
 163 The same (No. 133).

c) Prosody.

- 164 Vṛttaratnākara by Kedāra Bhaṭṭa (No. 160, 1).  
 165 The same with the Maṇimañjarī, Com. by the Puro-  
 hita Nārāyaṇa (No. 54, 3).

<sup>2</sup> As Mr. Thomas kindly informs me, the Dakṣayañjña printed at Calcutta in 1881 is quite a modern poem by Rāmanārāyaṇa Tar-  
 karatna, Professor at the Sanskrit College, beginning:—abhūd abhūmir  
 vinayasya vaibhavāt.

- 166 The same Com. (No. 116, 2).  
167 The same Com. (No. 170).

d) Poetics (Alaṃkāra).

- 168 Pratāparudra by Vidyānātha (No. 89, 1).  
169 Com. (Ratnāṇa) on the same, by Kumārasvāmin (No. 77).  
170 Kuvalayānanda by Appayya Dikṣita (No. 109).  
171 The same (No. 127).  
172 Kāvyaṇṛakāṣa (No. 128, 1).  
173 Alaṃkārasarvasva (No. 151, 1).

e) Music, Acting etc. (Saṃgītaśāstra).

- 174 Abhinayadarpaṇa by Nandikeśvara (No. 110).

f) Medicine.

- 175 Aṣṭāṅgahr̥daya by Vāgbhaṭa (No. 120).  
176 Aṣṭāṅgasamgraha by Vāgbhaṭa, fr. (No. 168, 1).  
177 Ratirahasya by Kokkoka (No. 45).

g) Astronomy and Astrology.

- 178 Sūryasiddhānta (No. 59, 1).  
179 " I, 1—14 (No. 12, 1).  
180 Kāmadogdhrī, Com. on Sūryasiddhānta, by Tammayajvan (No. 12, 2).  
181 Sūryasiddhāntavivarāṇa by Parameśvara (No. 137).  
182 Vākyakaraṇadīpikā by Sundararāja (No. 68, 1).  
183 Kujādīpaṇcagrahavākyam (No. 68, 2).  
184 Mahābhāskariya Karmanibandhana (No. 124, 2).  
185 Fragment (part of the preceding work?) (No. 124, 3).  
186 Siddhāntaśekhara by Śrīpati (No. 124, 1).  
187 Br̥hatsaṃhitā of Varāhamihira with Bhaṭṭotpala's Com., fr. (No. 72).  
188 Varāhamihira's Br̥hajjāta, with the } (No. 111, 1).  
189 Com. Subodhini }  
190 First Part of the same Com. (No. 160, 4).  
191 Another Com. on the Br̥hajjāta: Naukā or Horā-vivarāṇa (No. 118, 1).

- 192 Praśnāmṛta by Kumāra, fr. (No. 118, 2).  
 193 Praśnasamgraha (No. 144, 1).  
 194 Laghvi Jātakapaddhati, fr. (No. 144, 2).  
 195 Utpala's Com. on Śaṭpañcāśikā, fr. (No. 144, 2).  
 196 Sarvārthacintāmaṇi, by Venkaṭanāyaka, fr. (No. 146, 2).  
 197 Kṛṣṇiṃya (No. 161).  
 198 The same, fr. (No. 162).  
 199 The same, fr. (No. 113, 2).  
 200 Kriyākālāpa of Tantrasamgraha, with a } (No. 134).  
 201 Com. }  
 202 Trilokasāravṛtti (No. 111, 3).  
 203 } Fragments of astronomical and astrolo- { (No. 111, 2).  
 204 } gical works { (No. 208).  
 205 } { (No. 209).

### 5. Law, Religious and Civil.

- 206 Gautamiya Dharmaśāstra (No. 102, 1).  
 207 Haradatta's Com. (Mitākṣarā) on the same (No. 102, 2).  
 208 Haradatta's Com. (Ujjvalā) on Āpastambīya Dharma-  
 sūtra (No. 37).  
 209 Parāśarasmr̥ti with Mādhava's Com. (No. 79, 2).  
 210 Smṛtimuktāphala by Vaidyanātha Dīkṣita, I (No. 74).  
 211 Sārarahasyacāturvarṇakramavibhāga from the (prece-  
 ding?) work of Vaidyanātha Dīkṣita (No. 91, 2).  
 212 Smṛticandrikā by Devanna, Vyavahāra-kāṇḍa I (No.  
 129, 1).  
 213 The same (No. 141).  
 214 Vyavahāramālikā, fr. (No. 129, 2).  
 215 Bārhaspatyasūtra, or Nītisarvasva by Br̥haspati (No.  
 160, 3).

### 6. Philosophy.

#### a) Pūrvamīmāṃsā.

- 216 Bhāṭṭadīpikā by Khaṇḍadeva (No. 92, 1).  
 217 The same, VII, 1—IX, 3 (No. 119, 1).  
 218 The same, fr. (No. 119, 3).  
 219 Bhāṭṭacandrikā, Com. on Bhāṭṭadīpikā, by Bhāskara-  
 rāya Bhārati (No. 119, 2).

- 220 Mīmāṃsākaustubha by Khaṇḍadeva, fr. (No. 36).  
 221 Mayūkhamālikā, Com. on Śāstradīpikā, by Somanātha (Nr. 30).  
 222 Mīmāṃsā-Tantravārttika by Kumārila (No. 108).

b) Vedānta.

- 223 Vedānta-Sūtras with Śaṅkara's Com., Śārirakamīmāṃsūbhāṣya (No. 57).  
 224 Bhāṣyaratnaprabhā, Com. on Śaṅkara's Bhāṣya, by Govindānanda and Rāmānanda (No. 93).  
 225 The same, fr. (No. 78, 1).  
 226 Brahmasūtracandrikā, Com. on Vedānta-Sūtras (No. 193).  
 227 Upadeśagranthavivarāṇa, Com. on Śaṅkara's Upadeśasahasrikā (No. 24b).  
 228 The same (No. 56).  
 229 Śaṅkara's Vivekacūḍāmaṇi (No. 24c).  
 230 Com. on Śaṅkara's Ātmabodhaprakaraṇa (No. 33).  
 231 Com. on Śaṅkara's Vākyasudhā, by Brahmānanda Bhārati (No. 63, 1).  
 232 Com. on Śaṅkara's Vākyavṛtti, by Viśveśvara (No. 65).  
 233 (Śaṅkara's) Vedāntasāra (No. 113, 3).  
 234 Śaṅkara's Pūrvottaradvādaśamañjarikā Stotra (No. 32, 3).  
 235 (Śaṅkara's) Hastāmālaka (No. 63, 6).  
 236 The same (No. 171, 2).  
 237 Haritattvamuktāvali, Com. on Śaṅkara's Haristuti, by Svayamprakāśa Yati (No. 8a).  
 238 Rāgaadvēṣaprakaraṇa (by Śaṅkara? See Aufrecht CC. s. v.) (No. 210).  
 239 (Govindanātha's) Śaṅkarācāryacarita (No. 79, 1).  
 240 The same (No. 211).  
 241 Bhāṣyārthasaṃgraha, by Brahmānanda Yati (No. 104, 2).  
 242 Pañcadaśī by Vidyāranyatīrtha (No. 81, 2).  
 243 Upadeśagranthavivarāṇa, Com. on the Pañcadaśī, by Rāmakṛṣṇa (No. 58).  
 244 The same (No. 159).  
 245 Sadānanda's Vedāntasāra (No. 81, 1).  
 246 Venkaṭanātha's Śatadūṣaṇi (No. 83).  
 247 Bhārati-tīrtha's Adhikaraṇaratnamālā (No. 90).

- 248 AppayyaDīkṣita's Vedāntasāstrasiddhāntaleśasamgraha (No. 105).  
 249 Vedāntaparibhāṣā, by Dharmarājādharīndra (No. 106, 4).  
 250 Vedāntasīkhamaṇi, Com. on the preceding, by Rāma-kṛṣṇādhvarin (No. 106, 5).  
 251 Vāsudevamananaprakaraṇa (No. 194).  
 252 Lakṣmīdhara's Advaitamakaranda (No. 63, 4).  
 253 Rasābhivyañjikā, Com. on the preceding, by Svayam-prakāśa Yati (No. 8 b).  
 254 Brahmānubhavāṣṭaka (No. 92, 2).  
 255 Rāghavānanda's Com., Paramārthasāravivarana, on the Śeṣāryā (No. 128, 3).

c) Sāṅkhya.

- 256 Īśvarakṛṣṇa's Sāṅkhyasaptati (No. 104, 1).  
 257 The same (No. 145, 1).  
 258 Jayamaṅgalā, Com. on the same, by Śāṅkara (No. 145, 2).  
 259 Tattvakaumudī, another Com. on the same, by Vā-caspatimiśra (No. 145, 3).  
 260 The same (No. 104, 3).  
 261 Bodhabhārati's Com. on the preceding Com. (No. 104, 4).

d) Nyāya, Vaiśeṣika, etc.

- 262 Keśavamīśra's Tarkaparibhāṣā (No. 100, 1).  
 263 Tarkabhāṣāprakāśikā, Com. on the preceding, by Cinnambhaṭṭa, fr. (No. 100, 2).  
 264 Com. on Gaurikānta's Tarkabhāṣābhāvarthadīpikā, fr. (No. 117, 2).  
 265 Tarkacūḍamaṇi by Dharmarāja, fr. (No. 117, 1).  
 266 Yogatāvādārtha (No. 106, 1).  
 267 Laukikaṣayātāvādārtha (No. 106, 2).  
 268 Parāmarśavādārtha (No. 106, 3).  
 269 Kāraṇavāda, by Jayarāma (No. 100, 3).  
 270 Vādaratnāvali, fr. (No. 100, 4).  
 271 Work on Nyāya, unnamed, fr. (No. 100, 5).  
 272 Work on Nyāya, unnamed, fr. (No. 101).  
 273 Annambhaṭṭa's Tarkasamgraha (No. 145, 6).  
 274 The same (No. 169).

- 275 Com. on the same (No. 145, 5).  
 276 Bhāṣāpariccheda, by Viśvanātha Pañcānana, with the }  
 277 Com., Siddhāntamuktāvali } (No. 169).  
 278 Prapañcahrdaya (No. 107).

#### IV. SECTARIAN AND DEVOTIONAL TEXTS (PURĀṆAS, MĀHĀTMYAS, STOTRAS, TANTRA, ETC.)

##### 1. Purāṇas, Māhātmyas, and related Texts.

- 279 Ādi-Purāṇa: Bhāradvajasamhitā, Madhyamabhāga of Hemakūṭakhaṇḍa (No. 198).  
 280 Brahma-Purāṇa: Bhṛgu-Nārada-saṃvāda, Hastigiri-māhātmya (No. 181).  
 281 Padma-Purāṇa: Śivagītā (No. 31).  
 282 " " Kārttikamāhātmya (No. 47, 1).  
 283 Viṣṇu-Purāṇa (No. 34).  
 284 Śiva-Purāṇa: Śatarudriyakōṭisamhitā, Kauñjarāśana-kṣetramāhātmya (No. 187).  
 285 Śiva-Purāṇa: Kōṭirudrasamhitā, Kapālīsasthalamāhātmya (No. 188).  
 286 Śiva-Purāṇa: Ekādaśarudrasamhitā, Campakāranya-māhātmya (No. 197, 4).  
 287 Bhāgavata-Purāṇa I—IX (No. 20).  
 288 " " with Com., fr. (No. 9b).  
 289 " " with Śrīdhara's Com., XI—XII (No. 39).  
 290 Bhāgavata-Purāṇa, Malayalam Com. on it, fr. (No. 126, 1).  
 291 " " X, fr. in Sanskrit and Malayalam (No. 126, 2).  
 292 Bhāgavata-Purāṇa: Ekādaśaskandhasāraśloka- }  
 samgraha with } (No.  
 293 Com., by Brahmānanda Bhārati } 11).  
 294 Bhāgavatasāra (?) (No. 9a).  
 295 Nāradiya-Purāṇa: Hariḥbaktisudhodaya with Com. (No. 80).  
 296 Brhannāradiya-Purāṇa: Jñānakāṇḍa, Ahīndrapura-māhātmya (No. 196, 3).

- 297 Mārkaṇḍeya-Purāṇa: Devīmāhātmya, with }  
 298 Argalastotra, and } (No. 42).  
 299 Kilakastotra }
- 300 Agni-Purāṇa: Tulākāverimāhātmya (No. 51).  
 301 The same (No. 131).  
 302 The same (No. 186).  
 303 Bhaviṣyat-Purāṇa: Kumbhaghṇamāhātmya (No. 189).  
 304 Bhaviṣyottara-Purāṇa: Kṣetravaibhavakhaṇḍa, Cam-  
 pakāranyamāhātmya (No. 197, 1).  
 305 Bhaviṣyottara-Purāṇa: Madhyamabhāga, Tulasivana-  
 mārkaṇḍeyaśrīnivāsakṣetramāhātmya (No. 206).  
 306 Brahmakaivarta-Purāṇa: Tirthaprasāmsā, Pañcanada-  
 māhātmya (No. 185).  
 307 Brahmakaivarta-Purāṇa: Madhyārjunamāhātmya (No.  
 184, 2).  
 308 Liṅga-Purāṇa: Madhyārjunamāhātmya (No. 184, 3).  
 [309—331] Skanda-Purāṇa:  
 309 Agastyasamhitā, Halāsyamāhātmya (No. 7).  
 310 Śaṅkarasamhitā, Śivarahasya-Khaṇḍa, Kāṇḍas I—IV  
 (No. 88).  
 311 Śaṅkarasamhitā, Śivarahasya-Khaṇḍa, Kāṇḍas V—VII  
 (No. 103).  
 312 Sanatkumārasamhitā, Śivatattvasudhānidhi (No. 60)  
 313 Sūtasamhitā, Śivamāhātmya-Khaṇḍa (No. 76).  
 314 " " " fr. (No. 148).  
 315 " Jñānayoga-Khaṇḍa (No. 76).  
 316 " " " (No. 148).  
 317 " Mukti-Khaṇḍa (No. 76).  
 318 " " " (No. 148).  
 319 " Yajñavaibhava-Khaṇḍa (No. 76).  
 320 " " " , fr. (No. 148).  
 321 " " " Brahmagītā (No. 3).  
 322 Mādhava's Com. on the preceding (No. 4).  
 323 Sūtasamhitā, Yajñavaibhava-Khaṇḍa, Uparibhāge Sū-  
 tagītā (No. 9c).  
 324 Mādhava's Com. on the preceding (No. 9d).  
 325 Uttarakhaṇḍa, Tīrthamāhātmya, Kumārarudrasamvāda  
 (No. 196, 1).

- 326 Kṣetravaibhava-Khaṇḍa, Madhyārjunamāhātmya (No. 184, 1).
- 327 Kṣetravaibhava-Khaṇḍa, Mayūrapurimāhātmya, 27th Adhyāya only (No. 188b).
- 328 Kṣetravaibhava-Khaṇḍa, Campakāranyamāhātmya (No. 197, 2).
- 329 Jayantimāhātmya (No. 168, 2).
- 330 Vaiśākhamāhātmya (No. 47, 2).
- 331 Gurugītā (No. 32, 2).
- [332—344] Brahmāṇḍa-Purāṇa<sup>1</sup>:
- 332 Adhyātma-Rāmāyaṇa (No. 54, 2).
- 333 Uttarakhaṇḍa, Hayagrivāgastyasamvāda, Lalitopākhyāna (No. 69).
- 334 Uttarabhāga, Kṣetragolakavistāra, Brahmanāradasamvāda, Kapisthālamāhātmya (No. 201).
- 335 Uttarabhāga, Kṣetravaibhava-khaṇḍa, Kumbhakṣamāhātmya (No. 203).
- 336 The same (No. 204).
- 337 Uparibhāga, Tīrthakhaṇḍa, Nāganāthamāhātmya (No. 197, 3).
- 338 Pāpavināśamāhātmya (No. 205).
- 339 Brahmanāradasamvāda, Ahindrapuramāhātmya (No. 196, 2).
- 340 Brahmanāradasamvāda, Kadambapurimāhātmya (No. 199).
- 341 The same (No. 200).
- 342 Brahmanāradasamvāda, Samaṣṭikānanamāhātmya (No. 190).
- 343 Śrīraṅgamāhātmya (No. 49a).
- 344 The same (No. 182).
- 345 Bhūgola-Purāṇa: Keralamāhātmya (No. 147).
- 346 Śivadharmottara (No. 156).
- 347 Ātharvaṇarahasya of the Viṣṇudharma(?) (No. 63, 2).
- 348 Ekādaśivratamāhātmya
- 349 Jayantivrata (?)
- 350 Anantavrata (?)
- 351 Bhāskaramatamāhātmya
- } (No. 168, 2).

<sup>1</sup> See also below 382, 383, 392, 397.

- 352 Kāyārohaṇamāhātmya (No. 202).  
 353 An Itihāsa of King Vṛṣādarvi, title unknown (No. 48, 2).

*2. Stotras, and Similar Tracts.*

- 354 Brahmapāra Stotra with Com.. (128, 2).  
 355 Vedapādastava (No. 48, 4).  
 356 Śivārcanaśiromaṇi, by Brahmānandanātha (No. 89, 2).  
 357 Paramārthasāra, by Śeṣanāga, with a } (No. 112, 9).  
 358 Com. (Paramārthasāravivarāṇa) by Rāghavānanda, see above 255.  
 359 Śrutisūktimālā, by Haradatta, with a } (No. 116, 1).  
 360 Com.  
 361 Mahāgaṇapaddhati, by Gīrvāṇendra Sarasvatī, fr. (No. 29).  
 362 The same, fr. (No. 207).  
 363 Gaṇapatyaṣṭaka (No. 115, 11).  
 364 Nārāyaṇīya Stotra (No. 140).  
 365 Bhaktapriyā, Com. on the preceding (No. 114).  
 366 Śaṅkara's Viṣṇupādādikeśāntastuti, with the } (No. 44, 1).  
 367 Com. Sukhabodhini  
 368 Another Com. on the same, fr. (No. 111, 5).  
 369 Viṣṇubhujāṅga (No. 59, 3).  
 370 Śaṅkara's Com. on Viṣṇusahasranāman (No. 111, 4).  
 371 The same, fr. (No. 130).  
 372 Metrical Com. (Sahasranāmapadyavṛtti) on Viṣṇu-sahasranāman (No. 138).  
 373 Śaṅkara's Ānandalaharī (No. 157, 2).  
 374 Ānandasāgarastava by Nilakaṇṭha (No. 63, 3).  
 375 The same (No. 112, 6).  
 376 Ambāstava (No. 112, 4).  
 377 Kalyāṇastava by Kālidāsa (No. 112, 8).  
 378 Caṇḍikāsaptati (No. 173).  
 379 Carcāstava by Kālidāsa (No. 112, 7).  
 380 Tripurāṣṭottara (No. 115, 3).  
 381 Tripurāstava (No. 115, 8).  
 382 Trīṣati Stotra (from Lalitopākhyāna of Brahmāṇḍa-Purāṇa) (No. 112, 3).

- 383 Dakṣiṇāmūrtipañjara from Brahmāṇḍa-Purāṇa (No. 115, 9).  
 384 Durgāṣṭaka (No. 171, 1).  
 385 Bālāsahasranāman (No. 115, 6).  
 386 Mantrākṣaramālā (No. 43, 2).  
 387 The same (No. 112, 5).  
 388 The same (No. 171, 3).  
 389 Mātāṅgyaṣṭottara (No. 115, 5).  
 390 Mātrkūnyāsa (No. 115, 2).  
 391 Mātrkūstava (No. 115, 1).  
 392 Jayamaṅgalā, Com. on Lalitāsahasranāma Stotra (from Brahmāṇḍa-Purāṇa), by Bhaṭṭa Nārāyaṇa (No. 35).  
 393 Lalitāstavaratna (No. 63, 5).  
 394 The same (No. 115, 12).  
 395 The same, fr. (No. 160, 2).  
 396 The same, fr. (No. 174).  
 397 Lalitādevī Stotra (from Lalitopākhyāna of Brahmāṇḍa-Purāṇa) (No. 112, 2).  
 398 Śyāmalāmbāvarmaratna (No. 115, 4).  
 399 Svapnādhyāya (?) (No. 172).  
 400 Sermon of Mr. Glenies in Sanskrit (No. 212).  
 401 The same (No. 213).  
 402 The same (No. 214).  
 403 The same (No. 215).

### 3. Tantra.

- 404 Kaulādarśatantra, by Viśvānandanātha (No. 5b).  
 405 The same (No. 96, 2).  
 406 Dakṣiṇāmūrtisaṃhitā (No. 98, 1).  
 407 Kumārasaṃhitā (No. 98, 2).  
 408 Kulārṇavatāntara (No. 43, 1).  
 409 Kulacūḍāmaṇi, Com. on Laghubhaṭṭāraka's Laghustuti, by Siṃharāja (No. 125).  
 410 Divyamaṅgalādhyāna from Rājaraṣeśvaratantra (No. 112, 1).  
 411 Kārtavīryārjunakavaca from Uddāmareśvaratantra (No. 112, 10).  
 Kriyākalāpa of Tantrasaṃgraha, see above 200, 201.

- 412 Tantrasamuccaya (No. 150).  
 413 Śricakrapraṭiṣṭhāvidhi (No. 5c, 1).  
 414 Śrividhyākhyamūlavidyābhedāḥ (No. 5c, 2).  
 415 Śrividhyāratnasūtra, by Gauḍapāda (No. 18b, 1).  
 416 Com. on the same, by Vidyāranya (No. 18b, 2).  
 417 Śaktisūtra, with its } (No. 6a).  
 418 Bhāṣya }  
 419 Ātharvanaprokta-devīrahasya-svarūpakramopāsanāyāḥ  
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 420 Cidvallī by Naṭanānanda (No. 6c).  
 421 Candrajñānāgamasamgraha (No. 96, 1).  
 422 Prapañcasārasārasamgraha (No. 97).  
 423—430 Unnamed Collections of Mantras, and Tantric  
 fragments (Nos. 115, 7; 10, and 143, 1—6).

## V. FRAGMENTS NOT IDENTIFIED<sup>1</sup>.

- 431 (No. 32, 4).  
 432 (No. 32, 5).  
 433 (No. 144, leaves 47—52).  
 434 (No. 145, 4).  
 435—436 (No. 146, 1; 4).  
 437 (No. 149, 3).  
 438 (No. 151, 2).  
 439—441 (No. 153, 1—3).  
 442—444 (No. 157, 1, after leaf 52).

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<sup>1</sup> For other tracts and fragments of unknown or doubtful titles, see above 11, 20, 26, 82, 85, 92, 94, 100, 101, 103, 108, 157, 158, 185, 203, 204, 205, 271, 272, 294, 349, 350, 353, 399, 419, 423—430.

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## ADDENDA AND CORRIGENDA.

- Page 17, line 12 read *Īśā-Upaniṣad* for *Īśā-Upaniṣat*.  
P. 28, l. 5 from below, read *samāpayya kriyās* etc.  
P. 43, l. 5 from below, add: *by Haradatta*.  
P. 74, l. 25 read *kūṭasthadī°*.  
P. 81, l. 10 read *Kāvyamālā*.  
P. 91, l. 11 read *Pāriksitena* for *pāriksitena*.  
P. 130, l. 9 from below, read *kulañāninām ācārya*.  
P. 132, l. 3 add: *See Aufrecht CC II, 52*.  
l. 17 add: *See Aufrecht CC II, 22 and 26 (kaumārasaṃhitā)*.  
P. 139, l. 21 read *sādhavaḥ* for *sā°*.  
P. 142, l. 2 from below, read *Tattvakaumudī*.  
l. 1 from below, read *Vācaspatimisra*.  
P. 151, l. 27 read *narttakī vā kalāvātī*.  
l. 28 read *tiṣṭhet (tat)paścāt*.  
l. 29 read *bhaveyur vibhramānvitāḥ*.  
P. 153, l. 9 from below, read *Viṣṇusahasranāman*.  
P. 171, l. 12 sq. read *dvāviṃśa strījātakam*.  
P. 220, l. 1 read *grahayoni* for *grahayoni°*.

